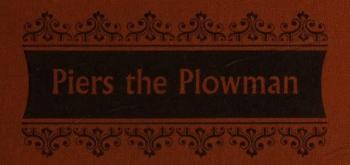
LANGLAND



EDITED BY W. W. SKEAT

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PIERS THE PLOWMAN

SKEAT

WILLIAM EQUIVERNO

NAMED OF STREET

The Vision of William concerning

PIERS THE PLOWMAN

BY

WILLIAM LANGLAND

(OR LANGLEY)

ACCORDING TO THE VERSION
REVISED AND ENLARGED BY THE AUTHOR
ABOUT A.D. 1377

Edited by the

REV. WALTER W. SKEAT LITT.D., D.C.L., LL.D., PH.D.

Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge

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STREETS

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INTRODUCTION.

THE title 'Piers Plowman,' or, as I prefer to write it, 'Piers the Plowman,' is one which has been frequently misconstrued and misunderstood by many authors, and concerning which many text-books have blundered inextricably. It is most important that the reader should have a clear idea of what it means, and as it is rather a difficult point to explain accurately, I must ask him to give me his best attention; and I cannot refrain from adding the hope that, if he succeeds in mastering the explanation of it, he will abstain from using the phrase in future in the old slovenly way.

The difficulty is three-fold, as originating in a three-fold error. The three mistakes commonly made are these. First, Piers Plowman is used as though it were the name of an author secondly, two poems which are quite distinct, and the respective titles of which are familiarly expressed as The Vision of Piers Plowman and Pierce the Ploughman's Crede, have been frequently confounded together; and thirdly, the name of 'The Vision of Piers Plowman' is commonly given to what is really the 'Liber de Petro Plowman,' of which the 'Vision' forms only about a third part b. I must ask the reader to bear in mind that, in what I am now going to say, I make no reference whatever to the Crede, and do not make any assertion about it till I again expressly mention it by its full title. Unless this be remembered, our chance of arriving at the truth is much lessened.

Just as Christian is not the author of Bunyan's Pilgrim's Progress, but only the subject of it, so Piers the Plowman is not the author of the Vision, but the subject of it; he is the personage

b It was Crowley who originated this error, but I do not see why it need be perpetuated.

^{*} This mistake occurs, for instance, in 'Chaucer's England,' vol. ii. p. 230, by Matthew Browne; who should have known better.

seen in a dream, not the dreamer himself. Neither does the Book describe one continuous dream, but a succession of several; in some of which Piers is neither seen nor mentioned. Yet the whole poem is named from him, because he is the most remarkable figure in the group of allegorical personages who pass successively before the dreamer's sleeping sight. He is of more importance than either Lady Holy-church, Lady Meed, Falsehood, Conscience, Reason, Hunger, or the impersonations of the Seven Deadly Sins; for he is the type of a truly honest man °. But we may dismiss the consideration of his character for the present.

The true name of the dreamer, the poet, is not certainly known. The poem has been ascribed to one Langland, whose Christian name has been variously given as William, Robert, and John. Yet of the author's Christian name we are sure; for in nearly all the numerous MSS. it is invariably given as William, not to mention that the author frequently calls himself Wille in various passages. The true surname is more doubtful, but in an able article in the North British Review (April, 1870), Professor C. H. Pearson has forcibly argued that the name must have been Langley rather than Langland; nevertheless, I would rather adhere, for the present, to the traditional form. We have then advanced clearly as far as this, viz. that one William Langland, during the latter part of the fourteenth century, wrote an alliterative poem describing a series of dreams, in some of which he beheld the person whom he calls Piers the Plowman. after whom the poem (or part of the poem, at least) was named.

Strictly speaking, only a part of the poem was at first named after Piers. The true title of the latter portion was originally Visio ejusdem de Do-wel, Do-bet, et Do-best, or the Vision of the same [William] concerning Do-well, Do-better, and Do-best; but the two portions were subsequently treated as constituting one long Book, and the name Liber de Petro Plowman was conferred upon the whole.

We must next consider the forms in which the whole poem exists. There are not less than forty-five MSS. of it still extant.

e See p. xxviii for the full meaning of the name

(nearly all of which I have carefully examined at various times,) and from a comparison of these it is evident that it takes five or six distinct shapes, of which some are due merely to confusion, or to the carelessness of the scribes; still, after all allowances for such causes of variation have been made, it is clear that three of the shapes are due to the author himself. It is certain that he altered, added to, and re-wrote the whole poem, not once only, but twice. It was the great work of his life, and may have occupied him, though not continuously, during nearly thirty years. Let us call the three forms of the poem, as at different times composed, the A-text, B-text, and C-text. They differ widely, and are marked by various peculiarities, and different dates may be with some accuracy assigned to them. Let us consider them separately.

The A-text, which is distinguished by peculiar freshness and vigour, and a rather greater amount of vehemence and rapidity than either of the others, was certainly composed first, about A.D. 1362. As compared with the others, it is but a first rough sketch, and extends to not more than 2567 lines. In it, the Vision of Piers the Plowman, and the Vision of Do-wel, Do-bet, and Do-best are kept quite distinct, the former consisting of a Prologue and 8 Passus (1833 lines), and the latter of a Prologue and 3 Passus (734 lines). In the Prologue to the former Vision (which contains but 109 lines) the curious fable of the rats conspiring to bell the cat is entirely omitted; and in the description of the Seven Deadly Sins, the character of Wrath was, by a curious oversight, forgotten. The best MSS. of it are the Vernon MS. at Oxford, MS. Trin. Coll. Camb. R. 3. 14, Harl. 875, Univ. Coll. (Oxford) 45, and MS. Rawl. Poet. 137 in the Bodleian Library. Long extracts from the Vernon MS. are given in 'Specimens of Early English,' Pt. II. ed. Morris and Skeat, 1872. A comparison of these with the corresponding passages of the present volume will shew more clearly than any detailed explanation what the A-text is like.

The B-text. The curious ending of the A-text shews clearly that the author's original intention was to wind up his poem and have done with it. Not foreseeing the extraordinary popularity

which his work was destined to enjoy, he had recourse to the not uncommon device of killing himself off, in words which may be thus modernized—

'And when this work was wrought, ere Will might spy,
Death dealt him a dint, and drove him to the earth,
And he is enclosed under clay; now Christ have his sould!'

And so the matter rested for nearly fifteen years. But the grief of the whole nation at the death of the Black Prince, the disquieting political events of 1377 (the last year of Edward III.), and the dissatisfaction of the commons with the conduct of the duke of Lancaster, roused our poet as they roused other men. Then it was that, taking his text from Ecclesiasticus x. 16, Væ terræ ubi rex puer est, he composed his famous version of the well-known fable of the rats wishing to bell the cat, a fable which has never elsewhere been told so well or so effectively. Then it was that, taking advantage of his now more extensive acquaintance with Scripture, and his familiarity with the daily scenes of London life, he re-wrote and added to his poem till he had trebled the extent of it, and multiplied the number of his Latin quotations by seven. The additions are. most of them, exceedingly good, and distinguished by great freedom and originality of thought; indeed, we may say that, upon the whole, the B-text is the best of the three, and the best suited for giving us a fair idea of the author's peculiar powers. It is with the B-text that the present volume is especially concerned, though only a portion of it is here printed. The complete text comprises the two Visions, viz. of Piers Plowman, and of Do-wel, Do-bet, and Do-best; the former consisting of a Prologue and 7 Passus (as here printed), and the latter of three Prologues and 10 Passus, viz. a Prologue and 6 Passus of Do-wel, a Prologue and 3 Passus of Do-bet, and a Prologue and 1 Passus of Do-best. But in many (perhaps all) of the MSS, the distinctions between the component parts are not much regarded, and in some there is no mention of Do-wel, Do-bet, and Do-best

d MS. Rawl. Poet. 137, fol. 31. But it is possible that these three lines (with four more preceding them) were added by one John Butt, whose name follows just afterwards.

whatever, but the whole is called Liber (but never Visio) de petro ploguman, and made to consist of a Prologue and teventy Passus. Not to go into further details, it is necessary to add that there are two perfect MSS. of the B-text which are of special excellence, and do not greatly vary from each other; from one of these, MS. Trin. Coll. Camb. B. 15. 17, Mr. Wright printed his well-known and convenient edition of the whole Book, and upon the other, MS. Laud 581, our text is based. The reader will now readily perceive that this volume contains the whole of the B-text of the Vision of Piers the Plowman, properly so called, but does not contain the Vision of Do-wel, Do-bet, and Do-best, which is appended to it in all the MSS. in order to complete the 'Liber.' If then, in the notes, I quote from Passus eleven, for instance, I quote from a Passus which is strictly the third of Do-quel, but which is commonly called Passus 11 of Piers the Plowman, as being a more convenient notation.

Concerning the C-text, I need not say much here. It was probably not composed till 1390 or even later, or, still more probably, it contains additions and revisions made at various periods later than 1380. Throughout these the working of the same mind is clearly discernible, but there is a tendency to diffuseness and to a love for theological subtleties. It is of still greater length, containing 10 Passus of Piers the Plowman, 7 Passus of Do-wel, 4 Passus of Do-bet, and 2 Passus of Do-best; or, according to the shorter notation, it contains 23 Passus, all *Prologues* being ignored in this text only. It may be remarked that the short poem of Do-best stands almost exactly the same in both the B and C versions.

Besides this extraordinary work, with its three varying editions, I have shewn (in my edition of the C-text for the Early English Text Society) that we are indebted to the same author for a remarkable poem written in 1399, which has been twice printed by Mr. Wright, the mere convenient edition being that published for the Camden Society in 1838; and I have again printed it, as an Appendix to the C-text, with a few corrections. This poem has no title, and Mr. Wright named it a Poem on the Deposition of Richard II. This cannot well be accepted,

because it is obvious, from internal evidence, that the poem was written in September, before Richard was deposed, and before the poet had any but the vaguest expectation that his deposition would take place. I have therefore given it, in my own reprint, the new title of 'Richard the Redeles' (i. e. Richard devoid of counsel), having adopted this expression from the first line of the first Passus. It is proper to observe that Mr. Wright has expressed a different opinion concerning the authorship of the poem, but he was misled by a marginal note in his MS. to which he attached some importance.

The printed editions. The Book concerning Piers the Plowman has been several times printed. Robert Crowley printed at least three impressions of it in one year, A.D. 1550; from a copy of one of which Owen Rogers produced his edition of 1561. Crowley used a very good MS, of the B-textf, and his edition is of some value. Rogers's reprint abounds in errors, and is worthless. Dr. Whitaker printed a C-text MS. in 1813, from a MS, then belonging to Mr. Heber, but afterwards purchased by the late Sir T. Phillipps. This edition, though evidently brought out with much care, is nevertheless disfigured by innumerable errors of the editor, who has displayed more zeal than knowledge. But the MS, which he chose is the best of its class, and I have therefore reprinted it (with hundreds of corrections) for the Early English Text Society (1873). Mr. Wright printed his first edition, from the Trinity B-text MS., in 1842, and his second and revised edition of the same in 1856. A complete critical edition of the whole poem, in all its three forms, from a comparison of all the best MSS., with various readings in the footnotes, accompanied by a volume containing full notes with glossary and indices, has been published by the Early English Text Society, and has been edited by myself. Vol. I., containing the A-text, was published in 1866; Vol. II. containing the B-text, appeared in 1869; Vol. III., containing

[•] See his Edition (Camd. Soc.) p. vi, where 'liber hic' should have been printed 'liber homo,' an error which vitiates the whole argument.

f This MS, was probably destroyed. At any rate, it has not yet been found. It contains a line about S. Gregory in Pass. V (fol. xxiii, l. 6 of Crowley) which I cannot find elsewhere.

the C-text and 'Richard the Redeles', in 1873; and lastly Vol. IV., containing notes, glossary, &c., in 1877 and 1884. The text in this volume is taken from Vol. II. The notes will be found (in a fuller form) in Vol. IV.

This is, perhaps, the best place to say a few last words about Pierce the Ploughman's Crede. The facts concerning it are these, viz. that about the year 1394, when the popularity of the 'Liber' was well established, some writer of unknown name and of narrower views, wrote a short poem of 850 lines in alliterative verse, as a satire against the friars, to which he gave the name of Pierce the Ploughman's Crede, no doubt with the view of attracting attention. His conception of the Ploughman, however, is very different. In the 'Book,' the ploughman is a person seen in a dream, and is the personification of the honest and hardworking Christian; but in the 'Crede,' the ploughman is a poor man with whom the author meets in the flesh, whose merit is that he knows all the articles of the Creed, of which the friars knew nothing. The 'Crede' is written with great asperity, and is a very remarkable poem in many respects; but I cannot believe that William can have been very much pleased with the compliment paid him, as it is marked by a lack of charity totally at variance with the widely charitable views by which many passages of the Book are distinguished, not withstanding sharp words elsewhere. The confusion between the two poems no doubt arose from their being in the same metre, and of nearly the same date, and from the fact that the title of one was borrowed from that of the other; and this confusion has been increased by the circumstance that they have been three times printed in close contact with each other, viz. by Owen Rogers in 1561, by Dr. Whitaker in 18148, and by Mr. Wright. But this is not the place to enter into further details concerning it. The reader will find them fully given in my edition of the 'Crede,' published separately by the Early English Text Society in 1867. The most interesting result in connection with this poem is that the author of the

g Dr. Whitaker's edition of the 'Crede' is not bound up in the same volume with the 'Vision,' but was published in the same form and style at nearly the same time.

'Crede' was almost certainly the author of the 'Plowman's Tale,' which appears in some editions of Chaucer, though it is certainly not his. The 'Crede' may now conveniently be finally dismissed from our consideration.

THE AUTHOR'S NAME AND LIFE.

The author's Christian name was certainly William, as has been already said. The oldest evidence for his surname is an entry in one of the Dublin MSS, in a handwriting of the fifteenth century, to this effect: 'Memorandum, quod Stacy de Rokayle, pater Willielmi de Langlond, qui Stacius fuit generosus, et morabatur in Schiptone under Whicwode, tenens domini le Spenser in comitatu Oxon., qui prædictus Willielmus fecit librum qui vocatur Pervs Ploughman.' Again, in a MS. belonging to Lord Ashburnham, is an early note to the effect that 'Robert, or William langland made pers ploughman.' But I am bound to add that I have discovered a colophon, in three MSS, of the C-text (viz. Digby 102. Douce 104, and Lord Ilchester's MS.), which runs thus-Explicit visio Willelmi .W. de Petro le Plowman. Et hic incipit visio eiusdem de Dowel.' This is testimony that is difficult of explanation: Professor Morley thinks that W. may stand for Whicwode, whilst I myself own to a fancy that it may be merely a title, such as Wigorniensis (i. e. of Worcester). It may serve to remind us that if we adopt the name of Langland (which, as being traditional, I prefer to Langley,) we do so chiefly for convenience. Bale has a short passage concerning our author, wherein he calls him Robertus Langelande, and says that he was born at Cleobury Mortimer, in Shropshire. Shipton-under-Wychwood, mentioned above, is in Oxfordshire, four miles from Burford, and not at any very great distance from Banburyi,

1 It is somewhat curious that the poet, in the C-text, Passus III., I. 111, goes rather out of his way to mention the 'beadle of Banbury,' as if he

had a grudge against him.

h Mr. Morley, in his 'English Writers' (vol. ii. 442), cites Mr. Black's opinion that the composer of the 'Plowman's Tale' was also author of a poem 'Against Lollardie,' a supposition which appears to me absurd, and like attributing a tract against reformation to Luther. The reader will observe, on the other hand, that in the Plowman's Tale we have a second instance of title-copying by William's imitator.

When these various assertions come to be tested, it is easily found that, as Professor Pearson says, 'the only known family of Langlands has a very distinct history in connection with Somersetshire, Devonshire, and Dorsetshire, but never comes to view in the Midland Counties.' I remember finding the name over and over again in MS. Wood 1, in the Bodleian Library, but always in connexion with the neighbourhood of East Brent in Somersetshire. See also MS. Addit. 5937, fol. 54 b, in the British Museum. But any trace of a Langland family in the Midland Counties is so entirely absent that the name ought perhaps to be given up; at least such is the conclusion to which we seem to be led, though I cannot bring myself to disregard the old MS. notes. On the other hand, there are two places called Langley. from either of which the poet may have been named. One is the hamlet of Langley in the very parish of Shipton-under-Wychwood just mentioned; and there was a family of Langleys of which Professor Pearson says-' The Langleys of Oxfordshire have not yet, we believe, found place in any county history. But their pedigree is abundantly proveable. They emerge into history with Thomas de Langley, who gives King John a hundred marks and a palfrey in 1213 to replace Thomas Fitzhugh in the guardianship of Wychwood Forest (Rot. de Fin. 485). From that time the Langleys, William, Thomas, John, John, and Thomas successively, were wardens of Wychwood, and owned land in Shipton-under-Wychwood as early as 1278, and as late as 1362 (Rot. Hundred. ii. 739; Inquis. post Mortem, ii. 252). But the last Thomas died beforé the thirty-sixth year of Edward III., and was succeeded by his cousin and heir, Simon Verney (Inquis. post Mortem, ii. 252, 290).' This is quite sufficient to connect the name of Langley with Shipton, but does not quite solve the difficulty, as the poet probably did not belong to so good a family. The other hamlet is Langley near Acton Burnel, in Shropshire; adjoining which is the hamlet of Ruckley or Rokele, which may be identified with Rokayle. 'We find in Shropshire,' says Professor Pearson, 'that younger members of the Burnel family were occasionally known as Burnels de Langley (Inquis. post Mortem, i. 12, 253); that there were other Langleys on the estate or in the employ of the Burnel

family; and that even the name of Rokeyle may be traced in one instance with high probability to the Weish border (Yearbook of 22 Edw. I. 298). . . . A William de Langley was a tenant of William Burnel in 1228 (Testa de Nevill, 57). A Robert de Langley receives fifty marks due to Robert Burnel, afterwards Chancellor, in 1272 (Exchequer Issues, 87). A Robert de Langley was instituted clerk of Rokeslev chapel some time between 1311 and 1349 (Eyton's Shropshire, vi. 147). Again, Henry de Rokesley and Richard de Waleys, whose name indicates a Welshman, both claimed to descend from Robert Paytevin; and one of the few Paytevins who can be traced was a follower of Roger de Mortimer, the lord of Cleobury Mortimer (Parliamentary Writs, iv. 1260). Seemingly therefore there were two families, one of Langley and one of Rokesle, who lived in adjoining hamlets, attached to the same manor, and of whom one was connected with the service of the Burnels, the other more remotely with the Mortimers, as being related to one of their dependants. Here then we perhaps get a clue to the poet's birth at Cleobury Mortimer, which was a possession of the Mortimers (Inquis. post Mortem, i. 190, ii. 224). It remains to explain the connection with Shipton-under-Wychwood. Edward Burnel (born 1287, d. 1315) married Alicia, daughter of Hugh de Despenser, of whom we only know that she survived him (Eyton's Shropshire, vi. 135). And a Hugh de Despenser died in 1349, seized of the manor of Shiptonunder-Wychwood (Inquis. post Mortem, ii. 160; Kennett's Parochial Antiquities, ii. 102). Now, whether the poet's ancestor was a Langley or a Rokesle, it seems easy from what has gone before to understand why he first held a farm under the Mortimers and afterwards under the Despensers. In fact, there was a group of great families connected by birth or position in Shropshire and Oxfordshire, and a group of small families who were naturally linked with their fortunes.'-North British Review, April 1870. p. 244. From all this it seems tolerably clear that, of the hamlets named Langley, either the Shropshire one or the Oxfordshire one may be considered as giving the poet his name, since the family seems to have removed from one to the other. There is yet one more consideration that establishes, perhaps, a slight con-

nection between Wychwood and Malvern (see Prol. 5). When the poet talks of his having been 'put to school,' and of his having received a clerical education, we may fancy that he may have passed his early days in one of the priories at Malvern, either at the famous priory at Great Malvern, or at the lesser one at Little Malvern, which was considered as 'in one and inseparable body with the church at Worcester' (Abingdon's Antiquities of Worcester Cathedral, p. 225). Now the Hugh le Despenser above mentioned as dying in 1349, when Langley would be about seventeen years old, was son of the too famous Hugh le Despenser 'the younger' (put to death Nov. 29, 1326), who had married Eleanor, sister and co-heir of Gilbert de Clare, earl of Gloucester, and by that marriage had obtained the manor of Malvern, so that the manors of Malvern and Wychwood were in the hands of the same lord (see Sir H. Nicolas's Historic Peerage). Slight as all these traces are, they agree so well together as to render it highly probable that we are upon the right track. And there is yet one more point that may be observed, with reference to the poet's visit to London. This is, that, while the name of Langland does not appear in London, we do find that of Langley. About A.D. 1386, Adam Langele was a butcher in the parish of St. Nicholas 'in Macellas (sic), infra wardum de Farindonk'; and about A.D. 1395, we find another notice of a probable relation of the butcher, namely, 'Robertus Langeleye, alias Robertus Parterick, capellanus, London', [who possessed] unum messuag' et quatuor shope in Les Flesshambles in Parochia Sancti Nicholai, unum tenementum in parochia Sancti Nicholai in Veteri Piscaria, et redditus de 6s. exeunt' de quodam tenemento in Staninglane in parochia Beatæ Marie' (Inquis. post Mortem, ii. 90, 194). We may even theorise yet further, and wonder whether the note that 'Robert or William made pers ploughman' may not mean that our author had a brother named Robert, who may have been supposed to have assisted him. But we must stop somewhere, and it is best perhaps to stop here. It is right to add that the above account is not wholly free from difficulties, but I cannot solve them.

^{*} The Church of St. Nicholas Shambies stood in Bull Head Court, Newgate Street.

For all other particulars, we must trust to allusions made in the poems themselves; and if we rely upon these, and arrange the information they afford us, we may frame a brief sketch of his life which is quite consistent and which I believe to be true. I shall therefore assume their credibility, and give the reader the results, sometimes in the poet's own words.

At the time of writing the B-text of Do-wel, he was forty-five years of age, and he was therefore born about A.D. 1332, probably at Cleobury Mortimer. His father and his friends put him to school (possibly in the monastery at Great Malvern), made a clerk or scholar of him, and taught him what holy writ meant. In 1362, at the age of about thirty, he wrote the A-text of the poem, without any thought of continuing or enlarging it. In this, he refers to Edward III. and his son the Black Prince, to the murder of Edward II., to the great pestilences of 1348 and 1361, to the treaty of Bretigny in 1360, and Edward's wars in Normandy, and also most particularly to the great storm of wind which took place on Saturday evening, Jan. 15, 1361-21. This version of the poem he describes as having been partly composed in May, whilst wandering on the Malvern Hills, thrice mentioned in the part rightly called the Vision of Piers the Plowman. In the Introduction or Prologue to Do-wel, he describes himself as wandering about all the summer till he met with two Minorite Friars, with whom he discoursed concerning Do-wel. It was probably not long after this that he went to reside in London, with which he already had some acquaintance; there he lived in Cornhill, with his wife Kitte and his daughter Calote, for many long years. In 1377, he began to expand his poem into the B-text, wherein he alludes to the last days of Edward III. in the words—'aif I regne any while' (4. 177), and also explicitly to the dearth in the dry month of April, 1370, when Chichester was mayor; a dearth due to the excessive rains in the autumn of 1369. Chichester was elected in 1369 (probably in October) and was still mayor in 1370. In Riley's Memorials of London, p. 344, he is mentioned

¹ That is, the year 1362, which was formerly called 1361, when the year was supposed not to begin till March. See, for these a lusions, 3, 186, 188 4. 45; and 5, 14.

as being mayor in that very month of April in that very year in the words-' Afterwards, on the 25th day of April in the year above-mentioned, it was agreed by John de Chichestre, Mayor,' &c. It is important to insist upon this, because the MS. followed by Mr. Wright, in company with many inferior ones, has a corrupt reading which turns the words-'A bousande and thre hondreth . tweis thretty and ten ' into 'twice twenty and ten,' occasioning a great difficulty, and misleading many modern writers and readers, since the same mistake occurs in Crowley's edition. Fortunately, the Laud MS. 581 and MS. Rawl. Poet. 38 set us right here, and all difficulty now vanishes; for it is easily ascertained that Chichester was mayor in 1369-70, and at no other time, having never been re-elected. Stowe and other old writers have the right date. In the C-text, written at some time after 1390, the poet represents himself (apparently) as having left London, and in the commencement of Passus VI. gives us several particulars concerning himself, wherein he alludes to his own tallness, saying that he is too 'long' to stoop low, and has also some remarks concerning the sons of freemen which imply that he was himself the son of a franklin or freeman, and born in lawful wedlock. He wore the clerical tonsure, probably as having taken minor orders, and earned a precarious living by singing the placebo, dirige, and 'seven psalms' for the good of men's souls; for, ever since his friends died who had first put him to school, he had found no kind of life that pleased him except to be in these long clothes,' and by help of such (clerical) labour as he had been bred up to he had contrived not only to live 'in London, but upon London' also. The supposition that he was married (as he says he was) may perhaps explain why he never rose in the church. He has many allusions to his extreme poverty. Lastly, in the poem of 'Richard the Redeles,' he describes himself as being in Bristol in the year 1399, when he wrote his last poem. This poem is but short, and in the only MS. wherein it exists, terminates abruptly in the middle of a page, and it is quite possible that it was never finished. This is the last trace of him, and he was then probably about sixty-seven years of age, so that he may not have long survived the accession of Henry IV. In

personal appearance, he was so tall that he obtained the nickname of 'Longe Wille,' as he tells us in the line-

'I have lyued in londe,' quod I 'my name is Longe wille m.' This nickname may be paralleled from Mr. Riley's Memorials of London, p. 457, where we read of John Edward, 'otherwise called Longe Jacke,' under the date 1382; and it is to the purpose to observe further, that the poet Gascoigne was commonly called 'Long George,' from his tallness. In Passus 15 (B-text) Will says that he was loath to reverence lords or ladies, or persons dressed in fur, or wearing silver ornaments; he never would say 'God save you' to serjeants whom he met, for all of which proud behaviour, then very uncommon, people looked upon him as a fool. It requires no great stretch of imagination to picture to ourselves the tall gaunt figure of Long Will in his long robes and with his shaven head, striding along Cornhill, saluting no man by the way, minutely observant of the gay dresses to which he paid no outward reverence. It ought also to be observed how very frequent are his allusions to lawyers, to the law-courts at Westminster, and to legal processes. He has a mock-charter, beginning with the ordinary formula Sciant presentes et futuri (see p. 18), a form of making a will (see p. 70), and in one passage (B-text, Pass. X1) he speaks with such scorn of a man who draws up a charter badly, who interlines it or leaves out sentences, or puts false Latin in it, that I think we may fairly suppose him to have been conversant with the writing out of legal documents, and to have eked out his subsistence by the small sums received for doing so. The various texts of the poem are so consistent, and the different MSS, agree so well together, that I fully believe he was his own scribe in the first instance, though we cannot now point to any MS. as an autograph. Nevertheless, the very neatly written MS. Laud 581 is so extremely correct as regards the sense, and is marked for correction on account of such very minute errors, that we may be sure he must himself have perused it n.

Respecting the poem itself there are some excellent remarks

 $^{^{\}rm m}$ See Wright's edition, p. 304, where 'quod I' is printed 'quod he'; an error which a collation of many MSS, has removed.

n After carefully considering the question from every point, I think it quite possible that it is indeed an autograph.

in the works of Mr. Marsh and Dean Milman, which I cannot do better than transcribe here, in part. But the reader should consult the books themselves.

In Mr. Marsh's lectures on the Origin and History of the English Language, 8vo, 1862, p. 296, we read as follows:—

'Every great popular writer is, in a certain sense, a product of his country and his age, a reflection of the intellect, the moral sentiment, and the prevailing social opinions of his time. The author of Piers Ploughman, no doubt, embodied in a poetic dress just what millions felt, and perhaps hundreds had uttered in one fragmentary form or another. His poem as truly expressed the popular sentiment, on the subjects it discussed, as did the American Declaration of Independence the national thought and feeling on the relations between the Colonies and Great Britain. That remarkable document disclosed no previously unknown facts, advanced no new political opinions, proclaimed no sentiment not warranted by previous manifestations of popular doctrine and the popular will, employed perhaps even no new combination of words, in incorporating into one proclamation the general results to which the American head and heart had arrived. Nevertheless, Jefferson, who drafted it, is as much entitled to the credit of originality, as he who has best expressed the passions and emotions of men in the shifting scenes of the drama or of song.

'The Vision' of Piers Ploughman thus derives its interest, not from the absolute novelty of its revelations, but partly from its literary form, partly from the moral and social bearings of its subject—the corruptions of the nobility and of the several departments of the government, the vices of the clergy and the abuses of the church—in short, from its connection with the actual life and opinion of its time, into which it gives us a clearer insight than many a laboured history. Its dialect, its tone, and its poetic dress alike conspired to secure to the Vision a wide circulation among the commonalty of the realm, and by formulating—to use a favourite word of the day—sentiments almost universally felt, though but dimly apprehended, it brought them

into distinct consciousness, and thus prepared the English people for the reception of the seed, which the labours of Wycliffe and his associates were already sowing among them P. . . .

'The Vision of the Ploughman furnishes abundant evidence of the familiarity of its author with the Latin Scriptures, the writings of the fathers, and the commentaries of Romish expositors, but exhibits very few traces of a knowledge of Romance literature. Still the proportion of Norman-French words, or at least of words which, though of Latin origin, are French in form, is quite as great as in the works of Chaucer q. The familiar use of this mixed vocabulary, in a poem evidently intended for the popular ear, and composed by a writer who gives no other evidence of an acquaintance with the literature of France^r, would, were other proof wanting, tend strongly to confirm the opinion I have before advanced, that a large infusion of French words had been, not merely introduced into the literature, but incorporated into the common language of England; and that only a very small proportion of those employed by the poets were first introduced by them.

'The poem, if not altogether original in conception, is abundantly so in treatment. The spirit it breathes, its imagery, the turn of thought, the style of illustration and argument it employs, are as remote as possible from the tone of Anglo-Saxon poetry, but exhibit the characteristic moral and mental traits of the Englishman, as clearly and unequivocally as the most national portions of the works of Chaucer or of any other native writer.

'The Vision has little unity of plan, and indeed—considered as a satire against many individual and not obviously connected abuses in church and state—it needed none. But its aim and

P In other words, Long Will was certainly a prophet, a speaker-out.

The Prologue to Piers the Plowman and the first 420 lines of Chaucer's Prologue alike contain 88 per cent. of Anglo-Saxon words. See Marsh, Lectures on English, 1st Series, p. 124. The number of French words in our author is considerable. It is common to meet with the remark that Piers the Plowman is singularly free from any admixture of French; but the remark is false, as the reader may see for himself.

r He knew something of French, and quotes a couple of French proverbs. More than this, he appears to have read Le Chastel d'Amour and the poems of Rutebuef (see note to 5. 594), and a poem on Antichrist by Huon de Meri (R. 20. 52).

purpose are one. It was not an expostulation with temporal and spiritual rulers, not an attempt to awaken their consciences or excite their sympathies, and thus induce them to repent of the sins and repair the wrongs they had committed; nor was it an attack upon the theology of the Church of Rome, or a revolutionary appeal to the passions of the multitude. It was a calm, allegorical exposition of the corruptions of the state, of the church, and of social life, designed, not to rouse the people to violent resistance or bloody vengeance, but to reveal to them the true causes of the evils under which they were suffering, and to secure the reformation of those grievous abuses, by a united exertion of the moral influence which generally accompanies the possession of superior physical strength.'

In Dean Milman's History of Latin Christianity, vol. vi. p. 536 (ed. 1855), occurs the following excellent passage.

Before Chaucer, even before Wycliffe, appeared with his rude satire, his uncouth alliterative verse, his homely sense, and independence of thought, the author of Piers Ploughman's Vision . This extraordinary manifestation of the religion, of the language, of the social and political notions, of the English character, of the condition, of the passions and feelings of rural and provincial England t, commences, and with Chaucer and Wycliffe completes the revelation of this transition period, the reign of Edward III. Throughout its institutions, language, religious sentiment, Teutonism is now holding its first initiatory struggle with Latin Christianity. In Chaucer is heard a voice from the court, from the castle, from the city, from universal England. All orders of society live in his verse, with the truth and originality of individual being, yet each a type of every rank, class, every religious and social condition and pursuit. And there can be no doubt that his is a voice of freedom, of more or less covert hostility to the hierarchial system, though more playful and with a poet's genial appreciation of all which was true, healthful, and beautiful in the old faith. In Wycliffe is heard a voice from the Uni-

This title is wrong, as has been shewn; he means 'The Book concerning Piers the Plowman.'
 We may certainly say also—of the lower classes in the city of London.

versity, from the seat of theology and scholastic philosophy, from the centre and stronghold of the hierarchy; a voice of revolt and defiance, taken up and echoed in the pulpit throughout the land against the sacerdotal domination. In the Vision of Piers Ploughman is heard a voice from the wild Malvern Hills, the voice, it should seem, of an humble parson, or secular priest. He has passed some years in London, but his home, his heart is among the poor rural population of central Mercian England. Whoever he was, he wrote in his provincial idiom, in a rhythm perhaps from the Anglo-Saxon times familiar to the popular ear; if it strengthened and deepened that feeling, no doubt the poem was the expression of a strong and wide-spread feeling. It is popular in a broader and lower sense than the mass of vernacular poetry in Germany and England. . . .

'The Visionary is no disciple, no precursor of Wycliffe in his broader religious views: the Loller of [the author of] Piers Ploughman is no Lollard; he applies the name as a term of reproach for a lazy indolent vagrant. The poet is no dreamy speculative theologian; he acquiesces seemingly with unquestioning faith in the Creed and in the usages of the Church. He is not profane but reverent as to the Virgin and the Saints. Pilgrimages, penances, oblations on the altar, absolution, he does not reject, though they are all nought in comparison with holiness and charity; on Transubstantiation and the Real Presence and the Sacraments, he is almost silent, but his silence is that of submission, not of doubt. It is in his intense absorbing moral feeling that he is beyond his age: with him outward observances are but hollow shows, mockeries, hypocrisies without the inward power of religion. It is not so much in his keen cutting satire on all matters of the Church as his solemn installation of Reason and Conscience as the guides of the self-directed soul, that he is breaking the yoke of sacerdotal domination; in his constant appeal to the plainest, simplest Scriptural truths, as in themselves the whole of religion, he is a stern reformer. The sad serious Satirist, in his contemplation of the world around him. the wealth of the world and the woe, sees no hope, but in a new order of things, in which if the hierarchy shall subsist, it shall subsist in a form, with powers, in a spirit totally opposite to that which now rules mankind. The mysterious Piers the Ploughman seems to designate from what quarter that Reformer is to arise ".....

'With Wycliffe, with the spiritual Franciscans, Langland ascribes all the evils, social and religious, of the dreary world to the wealth of the Clergy, of the Monks, and the still more incongruous wealth of the Mendicants. With them, he asserts the right, the duty, the obligation of the temporal Sovereign to despoil the hierarchy of their corrupting and fatal riches . . . With the Fraticelli, to him the fatal gift of Constantine was the doom of true religion; with them he almost adores poverty, but it is industrious down-trodden rustic poverty; not that of the impostor beggar, common in his days, and denounced as sternly as by the political economy of our own, still less of the religious mendicant. Both these are fiercely excluded from his all-embracing charity.

Langland is Antipapal, yet he can admire an ideal Pope, a general pacificator, reconciling the Sovereigns of the world to universal amity. It is the actual Pope, the Pope of Avignon or of Rome, levying the wealth of the world to slay mankind, who is the subject of his bitter invective. The Cardinals he denounces with the same indignant scorn; but chiefly the Cardinal Legate, whom he has seen in England riding in his pride and pomp, with lewdness, rapacity, merciless extortion, insolence in his train. Above all, his hatred (it might seem that on this all honest English indignation was agreed) is against the Mendicant orders. Of the older monks there is almost total silence. For St. Benedict, for St. Dominic, for St. Francis he has the profoundest reverence. But it is against their degenerate sons that he arrays his allegorical Host; the Friars furnish every impersonated vice, are foes to every virtue: his bitterest satire, his

A sentence here follows, which is based on a misconception. The phrase 'Piers pardon the Ploughman' involves a very curious grammatical construction (not uncommon in Early English), and signifies 'the pardon of (or given by) Piers the Ploughman.' But Dean Milman treats it as a proper name, 'Piers-Pardon-Ploughman,' which it cannot possibly be. Elsewhere we have 'Piers berne the Plowman,' meaning Piers the Ploughman's barn.

keenest irony (and these weapons he wields with wonderful poetic force) are against their dissoluteness, their idleness, their pride, their rapacity, their arts, their lies, their hypocrisy, their delicate attire, their dainty feasts, their magnificent buildings, even their proud learning; above all their hardness, their pitilessness to the poor, their utter want of charity, which with Langland is the virtue of virtues.

'Against the clergy he is hardly less severe; he sternly condemns their dastardly desertion of their flocks, when during the great plague they crowded to London to live an idle life; that idle life he describes with singular spirit and zest. Yet he seems to recognise the Priesthood as of Divine institution. Against the whole host of officials, pardoners, summoners, archdeacons, and their functionaries; against lawyers, civil as well as ecclesiastical, he is everywhere fiercely and contemptuously criminatory.

'His political views are remarkable. He has a notion of a king ruling in the affections of the people, with Reason for his chancellor, Conscience for his justiciary. On such a king the commonalty would cheerfully and amply bestow sufficient revenue for all the dignity of his office, and the exigencies of the state, even for his conquests. No doubt that commonalty would first have absorbed the wealth of the hierarchy. He is not absolutely superior to that hatred of the French, nor even to the ambition for the conquest of France engendered by Edward's wars and his victories. And yet his shrewd common sense cannot but see the injustice and cruelty of those aggressive and sanguinary wars.'

After some remarks upon the language and the allegory of the poem, (some of which require to be slightly modified to make them absolutely accurate,) and a slight sketch of the general plan of the poem considered as a whole, Dean Milman sums up the whole matter in the following just words:—

'The poet who could address such opinions, though wrapt up in prudent allegory, to the popular ear, to the ear of the peasantry of England; the people who could listen with delight to such strains, were far advanced towards a revolt from Latin Christianity. Truth, true religion, was not to be found with, it

was not known by, Pope, Cardinals, Bishops, Clergy, Monks, Friars. It was to be sought by man himself, by the individual man, by the poorest man, under the sole guidance of Reason, Conscience, and of the Grace of God, vouchsafed directly, not through any intermediate human being, or even Sacrament, to the self-directing soul. If it yet respected all existing doctrines, it respected them not as resting on traditional or sacerdotal authority. There is a manifest appeal throughout, an unconscious installation of Scripture alone, as the ultimate judge; the test of everything is a moral and purely religious one, its agreement with holiness and charity.'

It should be remembered that several of the above remarks apply in particular to the C-text, which Dr. Milman seems to have examined the most attentively, doubtless because it is the longest and fullest. There are several points about the poem which render caution on the reader's part very necessary, if he would avoid being misled. One is, that the effect of its double revision has been to introduce occasional anachronisms. Thus, when the poet speaks of Reason as being set on the bench between the king and his son, he referred originally to Edward III. and the Black Prince, as the remark was made in 1362; but when the line was allowed to stand without change in the later versions, as occurring in a part of the poem which was not very much altered, the allusion was lost, and it must be taken merely as a general expression signifying that Reason was placed in a seat of dignity. Again, the allusion to the king's fear of death in the words '3if I regne any while' is of less force when retained in the C-text than when first composed and inserted in the B-text. The usual date assigned to the poem, 1362, is very misleading; for all depends upon which form of the poem is in question. It was in hand and subject to variation during twenty or thirty years, the date 1362 expressing merely the time of its commencement. Hence William was, in fact, absolutely contemporaneous with Chaucer, and cannot fairly be said to have preceded him. A comparison between these two great writers is very instructive; it is soon perceived that each is, in a great measure, the supplement of the other, notwithstanding the senti-

ments which they have in common. Chaucer describes the rich more fully than the poor, and shows us the holiday-making, cheerful, genial phase of English life; but William pictures the homely poor in their ill-fed, hard-working condition, battling against hunger, famine, injustice, oppression, and all the stern realities and hardships that tried them as gold is tried in the fire. Chaucer's satire often raises a good-humoured laugh; but William's is that of a man who is constrained to speak out all the bitter truth, and it is as earnest as is the cry of an injured man who appeals to Heaven for vengeance. Each, in his own way, is equally admirable, and worthy to be honoured by all who prize highly the English character and our own land. The extreme earnestness of our author and the obvious truthfulness and blunt honesty of his character are in themselves attractive, and lend a value to all he utters, even when he is evolving a theory or wanders away into abstract questions of theological speculation, It is in such a poem as his that we get a real insight into the inner every-day life of the people, their dress, their diet, their wages, their strikes, and all the minor details which picture to us what manner of men they were x.

One very curious variation occurs in the character of Piers the Plowman himself. In the A-text, he is merely the highest type of the honest small farmer, whose practical justice and Christianity are so approved of by truth (who is the same with God the Father), that he is entrusted with a bull of pardon of more value than even the Pope's. But towards the conclusion of the B-text, the poet strikes a higher note, and makes him the type of the human nature in its highest form of excellence, the human flesh within whom dwelt the divine soul of Christ our Saviour. By a sort of parody upon the text in I Cor. x. 4, he asserts that Petrus est Christus, that Piers is Christ, and he likens the Saviour to a champion who fights in Piers' armour, that is to say, in human flesh—bumana natura. When the fact is once fully perceived that, in a part of the poem, Piers is actually identified with our Lord and Saviour, the notion of imagining

^{*} Some of these remarks are repeated from my introduction to the Early English Text Society's edition, vol. i. p. iv.

him to have been an old English author stands revealed in all its complete and irreverent absurdity.

The reader should beware also of being much influenced by the mention of the Malvern Hills. The name of William of Malvern has been proposed for the poet, in order to meet the objection that his surname is not certainly known. In my opinion, such a name is hardly a fit one, as likely to add to the numerous misconceptions already current concerning him. One great merit of the poem is, that it chiefly exhibits London life and London opinions, which are surely of more interest to us than those of Worcestershire. He does but mention Malvern three times, and those three passages may be found within the compass of the first eight Passus of Text A. But how numerous are his allusions to London! He not only speaks of it several times, but he frequently mentions the law courts of Westminster; he was familiar with Cornhill, East Cheap, Cock Lane in Smithfield, Shoreditch, Garlickhithe, Stratford, Tyburn, and Southwark, all of which he mentions in an off-hand manner. He mentions no river but the Thames, which is with him simply synonymous with river; for in one passage he speaks of two men thrown into the Thames, and in another he says that rich men are wont to give presents to the rich, which is as superfluous as if one should fill a tun with water from a fresh river, and then pour it into the Thames to render it fullery. To remember the London origin of a large portion of the poem is the true key to the right understanding of it.

It is impossible to give here an adequate sketch of that portion of English history which the poem illustrates, but it is very important that its close connection with history should be ever borne in mind. I will merely adduce one instance of this, one to which Mr. Wright has well drawn attention, and upon which I would lay even more stress than he has done. I allude to the

⁷ The words 'to woke with Temese' (see Wright's edition, p. 315), seem to mean 'to wet the Thames with.' Woke, left insufficiently explained by Mr. Wright, seems to mean to wet, to moisten, such appearing to be the sense required in another passage, in C. xv. 25. See my Notes to Piers Plowman (E. E. T. S.), p. 287. However, this is still uncertain, and further evidence is required.

rebellion under Wat Tyler. It is most evident that Langland himself was intensely loval; if he would not reverence men whom he saw going about in rich clothing, he had a most profound reverence and even affection for the king. In the Prologue to his poem upon Richard II., whom he rates soundly and spares not, he commences with words of most tender and even touching remonstrance: it evidently goes to his heart that he should be compelled by a sense of duty to administer a severe reproof to 'his sovereign, whose subject he ought to be.' He nowhere recommends or encourages revolutionary ideas, but the contrary. and he never could have intended his words to have roused the flame of rebellion. But the outspoken manner of them was just that which delighted the populace; his exaltation of the ploughman was gladly seized upon, and his bold words perverted into watchwords of insurgency. He had but lately elaborated his second text of the poem, when John Balle, 'the crazy priest of Kent,' wrote the following remarkable letter to the commons of Essex.—' John Schep, som tyme Seynt Marie prest of 30rke, and nowe of Colchestre, greteth welle Johan Nameles, and Johan the Mullere, and Johan Cartere, and biddeth hem that thei ware of gyle of borugh, and stondeth togiddir in Goddis name, and biddeth Peres Plouzman go to his werke, and chastise well Hobbe the robber, and taketh with 3ou Johan Trewman, and all his felaws, and no mo, and loke schappe tou to on heued, and no mo.

Johan the Muller heth ygrownde smal, smal, smal; The Kyngis sone of hevene shalle paye for alle. Be ware or ye be wo, Knoweth 3our frende from 3oure foo, Haveth ynowe, and seythe 'Hoo'; And do welle and bettre, and fleth synne, And seketh pees, and holde therynne;

And so biddeth Johan Trewman and alle his felawes.⁹ For writing which, John Balle was drawn, hung, and quartered, July 15, 1381, just one month after Wat Tyler had been cut down by Sir William Walworth. See Thomæ Walsingham Historia Anglicana, ed. Riley, vol. ii. p. 33. The reader will remark the mention, not only of *Peres Ploguman*, but of do-quelle

and bettre; besides which, the name of Schep (or shepherd) was probably adopted from the second line of the prologue, and the name of Trewman was possibly suggested by William's Tomme Trew-tonge (4.17).

It will probably assist the reader to have before him a general sketch of one of the forms of the Poem. Taking the B-text of it, it may be divided, as before explained, into two parts, viz. Piers the Plowman, properly so called, the whole of which is here printed, and the Vision of Do-wel, Do-bet, and Do-best. The former consists of an Introductory Prologue and Seven Passus, and can be subdivided into two distinct portions, which may be called: (1) The Vision of the Field Full of Folk, of Holy Church, and of Lady Meed, occupying the Prologue and Passus I-IV; and (2) the Vision of the Seven Deadly Sins and of Piers the Plowman², occupying Passus V-VII.

1. Vision of the Field Full of Folk, of Holy Church, and of Lady Meed.

In the *Prologue*, the author describes how, weary of wandering, he sits down to rest upon Malvern Hills, and there falls asleep and dreams. In his vision, the world and its people are represented to him by a field full of folk, busily engaged in their avocations. The field was situate between the tower of Truth, who is God the Father, and the dungeon which is the abode of evil spirits. In it there were ploughmen and spendthrifts, anchorites, merchants, jesters, beggars, pilgrims, hermits, friars, a pardoner with his bulls, and priests who deserted their cures. There was also a king, to whom an angel speaks words of advice. Then was seen suddenly a rout of rats and mice, conspiring to bell the cat, from doing which they were dissuaded by a wise mouse. There were also lawsergeants, burgesses, tradesmen, labourers, and taverners touting for custom.

Passus I. Presently, he sees a lovely lady, of whom he asks the meaning of the tower. She tells him it is the abode of the Creator, who provides men with the necessaries of life. The dungeon is the eastle of Care, where lives the Father of Falseness.

² Piers is never once mentioned till we come to Pass. V. 544.

He prays the lady to disclose her name, and she tells him she is Holy Church, and instructs him how great a treasure Truth is, how Lucifer fell through pride, that faith without works is dead, and that the way to heaven lies through Love.

Passus II. He asks how he may know Falsehood. She bids him turn, and see both Falsehood and Flattery (Favel). Looking aside, he sees, not them alone, but a woman in glorious apparel. He is told that she is the Lady Meed (i.e. Reward or Bribery), who is to be married to Falsehood on the morrow. Holy Church then leaves him. The wedding is arranged, and Simony and Civil read a deed respecting the property with which Falsehood and Meed are to be endowed. Theology objects to the marriage, and disputes its legality; whereupon it is agreed that all must go to Westminster to have the question decided. All the parties ride off to London, Meed being mounted upon a sheriff, and Falsehood upon a 'sisour.' Guile leads the way, and they soon reach the king's court, who vows that he will punish Falsehood if he can catch him. Whereupon all run away, except Meed alone, who is taken prisoner.

Passus III. Lady Meed is now brought before the king. The justices assure her that all will go well. To seem righteous, she confesses to a friar and is shriven, offering to glaze a churchwindow by way of amendment, immediately after which she advises mayors and judges to take bribes. The king proposes that she shall marry Conscience; but Conscience refuses, and exposes her faults. She attempts to retaliate and to justify herself; but Conscience refutes her arguments, quotes the example of Saul to show the evil of covetousness, and declares that Reason shall one day reign upon earth and punish all wrongdoers. To this is appended a description of the year of jubilee, and a caution about reading texts in connection with the context, neither of which things appears in the A-text.

Passus IV. Hereupon the king orders Reason to be sent for; who comes, accompanied by Wit and Wisdom. At this moment Peace enters with a complaint against Wrong. Wrong, knowing the complaint to be true, wins over Wit and Wisdom to his side, by Meed's help, and offers to buy Peace off with a present.

Reason, however, is firm and will shew no pity, but advises the king to act with strict justice. The king is convinced, and prays Reason to remain with him for ever afterwards.

II. The Vision of the Seven Deadly Sins, and of Piers the Plowman.

Passus V. Here the dreamer awakes, but not for long; he soon falls asleep over his prayers, and has a second dream, wherein he again sees the field full of folk, and Reason* preaching to the assembled people, reminding them that the late tempest and pestilences were judgments of God. Many are affected by the sermon, and begin to repent and confess their sins. Of these, the first is Pride, who makes a vow of humility. The second is Luxury or Lechery, who vows henceforth only to drink water. The third is Envy, who confesses his evil thoughts and his attempts to harm his neighbours. The fourth is Wrath, a friar, whose aunt was a nun, and who was both cook and gardener to a convent, and incited many to quarrel. The fifth, Avarice, who confesses how he lied, cheated, and lent money upon usury, and who, not understanding the French word restitution, thought that it was another term for stealing. The sixth, Gluttony, who (on his way to church) is tempted into a London ale-house, of the interior of which the author gives a most life-like picture, as distinct as a drawing by Hogarth. Glutton also repents and vows amendment, but not till after he has first become completely drunk and afterwards felt ashamed of himself. The seventh is Sloth, a priest who knows rimes about Robin Hood better than his prayers, and can find a hare in a field more readily than he can read the lives of the saints. Robert the robber too repents, and prays for forgiveness, and Repentance makes supplication for all the penitents. Then all set out to seek after Truth, but no one knows the way. Soon they meet with a palmer, who had sought the shrines of many saints, but never that of one named Truth. At this juncture Piers the Plowman for the first time appears, declaring that he knows

In the A-text, it is Conscience who preaches.

In the A-text, Passus VI begins here, at 1. 520 of our text.

Truth well, and will tell them the way, which he then describes.

Passus VI. The pilgrims still ask for a guide, and Piers says he will shew them, when he has ploughed his half-acre. Meanwhile, he gives good advice to ladies and to a knight. Before starting, he makes his will, and then sets all who come to him to hard work. Many shirk their work, but are reduced to subordination by the sharp treatment of Hunger. Next follow some most curious and valuable passages concerning the diet of the poor, strikes for higher wages, and the discontents engendered by a brief prosperity.

Passus VII. At this time Truth (i.e. God the Father) sends Piers a bull of pardon, especially intended for kings, knights, bishops, and the labouring poor, and even for some lawyers and merchants, in a less degree. A priest disputes the validity of Piers' pardon, and wants to see it. The dispute between him and Piers is so violent that the dreamer awakes, and the poem of Piers the Plowman (properly so called) ends with a fine peroration on the small value of the pope's pardons, and the superiority of a righteous life over mere trust in indulgences, at the Last Great Day.

The poem of Do-well is much more discursive, and is far too full of matter to admit of a brief summary of it; it contains many passages of great interest and importance. In one of these occurs the curious prophecy, that a king would one day come and beat the religious orders for breaking their rules, and then should the abbot of Abingdon receive a knock from the king, and incurable should be the wound; a passage which excited great interest in the days of Henry VIII. In another passage is the reference to the mayoralty of John Chichester. The poem of Do-bet has a long and most singular prologue, containing, among other things, a reference to the Mahometan religion and the duty of Christians to convert the Saracens to the true faith. The poem itself is on a uniform and settled plan, designed to point out that Jesus is the only Saviour of men. It seems to me most admirable, both in conception and execution. We are introduced to Faith, personated by Abraham, and to Hope, both of whom

pass by the wounded man who has been stripped by thieves. But Love, who is the Good Samaritan, and none other than Jesus in the dress of Piers the Ploughman, alone has compassion on him and saves his life. With growing power and vividness, the poem describes the death of Christ, the struggle between Life and Death and between Light and Darkness, the meeting together of Truth and Mercy, Righteousness and Peace, whilst the Saviour rests in the grave; a triumphant description of the descent of Christ into hell, and His victory over Satan and Lucifer. till the poet wakes in ecstacy, with the joyous peal of the bells ringing in his ears on the morning of Easter day. And I cannot refrain from adding here my conviction, that there are not many passages in English poetry which are so sublime in their conception as this 18th Passus. Some of the lines are rudely and quaintly expressed, but there are also many of great beauty and power, and which buoyantly express the glorious triumph of Christ. But alas! the poem of Do-best reveals how far off the end yet is. The Saviour leaves earth, and Antichrist descends upon it. The Church is assailed by many foes, and can scarcely hold her own; diseases assail all mankind; death 'pashes' to the dust kings and knights, emperors and popes, and many a lovely lady; old age can scarce bear up against despair; Envy hates Conscience, and hires flattering friars to salve Conscience with soothing but deadly remedies, till Conscience, hard beset by Pride and Sloth, cries out to Contrition to help him; but Contrition still slumbers, benumbed by the deadly potions he has drunk. With a last effort Conscience arouses himself, and seizes his pilgrim's staff, determined to wander wide over the world till he shall find Piers the Plowman. And the dreamer awakes in tears.

Dr. Whitaker once suggested that the poem is not perfect, that it must have been designed to have a more satisfactory ending, and not one so suggestive of disappointment and gloom. I am convinced that this opinion is most erroneous; not so much because all the MSS. have here the word Explicit, as from the very nature of the case. What other ending can there be? or rather, the end is not yet. We may be defeated, yet not cast down; we may be dying, and yet live. We are all still pilgrims

upon earth. That is the truth which the author's mighty genius would impress upon us in his parting words. Just as the poet awakes in ecstacy at the end of the poem of Do-bet, where he dreams of that which has been already accomplished, so here he wakes in tears, at the thought of how much remains to be done. So far from ending carelessly, he seems to me to have ceased speaking at the right moment, and to have managed a very difficult matter with consummate skill.

METRE OF THE POEM.

The last consideration that requires attention is the form of the poem, as regards its metre and language.

The metre is that known as alliterative, the only metre which in the earliest times was employed in Anglo-Saxon poetry. It also resembles the older kind of alliterative poetry in being entirely without rime. Poems thus composed may be printed either in short lines or long ones, as is most convenient. I have adopted the system of long lines, as Early English poems in this metre and of this period are invariably written in long lines in the MSS., except when written continuously, as we write prose. Every long line is divided into two short lines or halflines by a pause, the position of which is marked in the MSS. by a point (sometimes coloured red), or by a mark resembling a paragraph mark (¶) or inverted D (a), coloured red and blue alternately. In some MSS., but these are generally inferior ones, the mark is entirely omitted. It is also not infrequently misplaced. In the present volume the position of the pause is denoted by a raised full-stop, and the reader will find that it almost invariably points out the right place for a slight rest in reading, and in very many places is equivalent to a comma in punctuation. If we employ the term loud syllables to denote those syllables which are more strongly accented and are of greater weight and importance, and soft syllables to denote those having a slighter stress or none at all, we may briefly state the chief rules of alliterative verse, as employed by our author and other writers of his time, in the following manner.

- 1. Each half-line contains two or more loud syllables, two being the usual number. More than two are frequently found in the first half-line, but rarely in the second.
- 2. The initial-letters which are common to two or more of these loud syllables being called the *rime-letters*, each line should have two *rime-letters* in the first, and one in the second half. The two former are called *sub-letters*, the latter the *chief-letters*.
- 3. The chief-letter should begin the former of the two loud syllables in the second half-line. If the line contain only two rime-letters, it is because one of the sub-letters is dispensed with.
- 4. If the chief-letter be a consonant, the sub-letters should be the same consonant, or a consonant expressing the same sound. If a vowel, it is sufficient that the sub-letters be also vowels; they need not be the same, and in practice are generally different. If the chief-letter be a combination of consonants, such as sp, ch, str, and the like, the sub-letters frequently present the same combination, although the recurrence of the first letter only would be sufficient.

These rules are easily exemplified by the opening lines of the prologue. (The secondary, or slighter accents, are not marked)

'In a sómer séson ' whan sóft was the sónnë, I shôpe me in shróudës ' as I a shépe wérë, In habite as an héremite ' vnhóly of wórkës, Went wyde in þis wórld ' wóndres to here. Ac on a Máy mórnynge ' on Máluerne húilë. Me byfél a férly ' of fáiry, me thóustë; I was wéry forwándred ' and wént me to réstë Ýnder a bróde bánkë ' bi a bórnës sídë, And ás I láy and léned ' and lóked in þe wáteres, I slómbred in a slépyng ' it swéyued so mérye.'

Line 1 has s for its rime-letter; the sub-letters begin somer and seson; the chief-letter begins soft. The s beginning sonne may be regarded as superfluous and accidental.

Line 2 shews sb used as a rime-letter. The syllables marked with a diæresis are to be fully sounded, and counted as distinct syllables. The e at the end of sbope merely shows that the preceding o is long, and is not syllabic.

Line 3 is very regular; it reminds us that the vn- in vnholy is a mere prefix, and that the true base of the word is boly, beginning with b.

In line 4, the initial W in Went is superfluous.

In line 5, two loud syllables, viz. May and the first of mornynge, come together. This is rare, and not pleasing.

In line 6, by- in byfel is a mere prefix; and so is for- in forswandred in line 7.

In line 8, the b in bi is unnecessary to the alliteration.

In line 9, if a stress be laid upon as, there will be three loud syllables in the first half-line.

In line 10, the chief-letter is s, but the sub-letters exhibit the combination sl.

The less forcible or secondary accents, not here accounted for, cause considerable difficulty. A few variations may be noticed.

- (a) The chief-letter may begin the second loud syllable of the second half-line; as,—
 - 'Vnkýnde to her kýn ' and to állë cristene;' I. 190.
- (b) Sometimes there are two rime-letters in the second halfline, and one in the first. Such lines are rare; I give an example from the A-text of the poem, Pass. ii. l. 112:—
 - 'Týle he had sýluer ' for his sawes and his sélynge.'
- (c) The chief-letter is sometimes omitted; but this is a great blemish. Thus, in 1. 34 of the Prologue, nearly all the MSS. have synneles, instead of giltles, which is the reading of MS. R. 3. 14 in Trinity College, Cambridge.
- (d) By a bold license, the rime-letter is sometimes found at the beginning of soft or subordinate syllables, as in the words for, subil, in the lines:—
 - 'panne I frained hir faire ' for hým bat hir máde;' 1. 58.
 - And with him to wonye with wo whil god is in heuene; 2. 106.
- (c) It may be noted that k seems to have been sounded before n; hence kn is alliterated with k, as in Pass. 5.1. 1. Also, w seems to have been sounded before r, so that wr is alliterated with w; see 3. 182. Both these peculiarities are found in other alliterative

poems. But there is a third peculiarity which is very scarce elsewhere, except in Richard the Redeles, viz. the alliteration of f with v, as in Prol. 194, 2.60, 5.443. This in itself furnishes an argument for the common authorship of Richard and Piers the Plowman.

Some of the above examples certainly tend to shew that William was not very particular about his metre. He frequently neglects to observe the strict rules, and evidently considered metre of less importance than the sense. This remark will suffice to dismiss the subject, since, for more perfect specimens of the metre, the poems of the Anglo-Saxon period should be studied. Of the poems in unrimed alliterative metre which are most nearly contemporaneous with Piers the Plowman, some of the principal are William of Palerne, and a fragment of a poem on Alexander (both edited by myself for the Early English Text Society in the same volume), Pierce the Ploughman's Crede, 'Richard the Redeles,' Two poems (one upon Cleanness, and another upon Patience), edited by Mr. Morris for the Early English Text Society in 1864, The Destruction of Jerusalem, &c. For further information, see my essay on Alliterative Poetry in vol. iii. of the Percy Folio MS., edited by Hales and Furnivall.

LANGUAGE OF THE POEM.

As regards the language of the poem, the first point is the dialect. This is certainly of a mixed character, as it exhibits the plural forms in -en in the indicative mood (which are a mark of Midland dialect), and also plural forms in -etb (which mark the Southern). This peculiarity is by no means confined to the particular MS. here printed, but is the case with most other MSS. which I have examined. Thus, in Pass. iii. ll. 80, 81, we find—

'For bise aren men on bis molde ' bat moste harme worcheth To be pore peple ' bat parcel-mele buggen [buy].'

This mixture of the -etb ending in worcheth, and the -en ending in buggen, occurs in at least six other MSS., and a careful examination of many MSS. has convinced me that such an admix-

ture of dialect is an essential mark of the poem, and of the dialect spoken by its composer. There are many traces of West of England speech also, and even some of Northern, but the latter may possibly be rightly considered as common to both North and West. The reader will therefore do well to remember that he has here to deal with a dialect of a peculiarly uncertain character, and that he cannot therefore always draw certain conclusions. At the same time, the dialect is far from being such as to cause much difficulty by the introduction of uncommon words. The language is fairly intelligible after a slight amount of patience has been bestowed upon the first few hundred lines, and the occasional occurrence of hard words is chiefly due to the extraordinary extent of the author's vocabulary.

Dr. Morris well observes, in his Introduction to 'Chaucer's Prologue,' &c., in the Clarendon Press Series—that the number of Norman-French words in Chaucer is so great that 'he has been accused of corrupting the language by a large and unnecessary admixture of Norman-French terms. But Chaucer, with few exceptions, employed only such terms as were in use in the *spoken* language, and stamped them with the impress of his genius, so that they became current coin of the literary realm.' That this remark is true is shewn by the fact that William does the very same thing, employing Norman-French words freely whenever he wishes to do so.

As regards the orthography, it may be remarked that the scribe of the Laud MS. seems to have added many final e's where the rules would not lead us to expect them, and has omitted many where they seem necessary. This is due, either to carelessness on his part, or to a peculiar orthographical system, or to the fact that the dialect is of a mixed character and more uncertain. The first supposition alone hardly suffices, as most MSS. of the B-text exhibit like irregularities. The chief points of the grammar are so well explained in the Introduction to Mr. Morris's Chaucer (Clarendon Press Series), pp. xxxi-xlii, that a very brief summary of some of them may be sufficient here.

The scribe uses b to represent th. In a great many cases he distinguishes between the sound of the in thin, and the sound of

th in thine. He denotes the former by th written at length, as in precheth, thinketh, and the like, and the latter by b, as in be, bat, banne, and the like. This is his usual custom; but there are several instances of the contrary. He also uses 3, as usual, with the sound of y at the beginning of a word, as in 3e, 3oure, and with the guttural sound of gb in the middle of a word, as in thouste, naust. He employs very few contractions, all of which are here denoted by italics. Most of these involve the letter r: thus a curl above the line, which is really a corruption of the old form of e, stands for er or re; as in better, preched o. An i above the line means ri, as in crist. A roughly written a means ra, as in grace. A roughly written v means vr or ur, as in honour. A p with a straight stroke through the tail means per or par, as in persoun, parfyt. A p with a curling stroke below means pro, as in profyt. A straight stroke above a letter means n or m, as in momme, man, where the stroke is over o and a respectively. A few words are written shortly, as Ire for lettre, coe for comune, gd for quod. When these contractions and a few others of rare occurrence are mastered, the difficulty of reading MSS, is not great. To read them correctly in all cases comes by practice only.

NOUNS.

Number. The nominative plural ends commonly in -es, as in shroudes, workes; sometimes in s, as in bidders, or in z, as in diamantz. This z is written exactly like 3, the symbol for y or gh. For -es, -is is sometimes found, as in wittis; and very rarely, -us, as in folus. Some few plurals are in -en, as sustren, chylderen. A few nouns, such as folk, which were originally neuter, have no termination in the plural. Gees, men, are examples of plurals formed by vowel-change; fete and feet are various spellings of the plural of foot.

Case. The genitive singular ends in -es, sometimes corrupted

d These remarks are chiefly copied and adapted from Mr. Morris's

Chaucer.

[°] It is only when it occurs after p, that it means re. This is because 'per' can be denoted otherwise, viz. by drawing a stroke across the tail of the p.

into -is, as in cattes, cattis; other endings are very rare. The genitive plural sometimes ends in -en or -ene, as in clerken, kyngene. Childryn is also a genitive plural. The instances of these more unusual forms are readily found by help of the references in the Glossarial Index. Mannus (for men's) occurs once only. The dative case singular commonly ends in -e, as in to bedde.

ADJECTIVES.

The distinction between definite and indefinite adjectives is difficult to follow, owing to the irregularity of the alliterative rhythm: and the scribe, not having much to guide him, may have been at fault sometimes, and has certainly added many final -e's after a long vowel, which he never intended to be pronounced as a separate syllable. He even writes fete for feet, shope for shoop, where there is no doubt about the final e being silent, and intended to be non-syllabic. Plural adjectives should end in -e. and commonly do so. as alle. The reduplication of a consonant when a syllable is added is worth notice: thus alle is the plural of al, just as shullen is the plural of the auxiliary verb shal. Very rarely, plural adjectives of French origin end in -es: I believe that cardinales vertues is the sole instance; cf. the phrase maistres freres. The comparative of beigh (high) is berre, the superlative bexte. Adjectives and adverbs ending in -ly sometimes form their comparatives and superlatives in -loker, -lokest, as lightloker, lightlokest,

PRONOUNS.

The pronouns are the same as in Chaucer; but, besides sche, the older form beo is also used?; and, besides bei, the older form bij (bp). These are instances of a confusion or admixture of dialect. Their is denoted by bere, ber, or bir; them by bem. The dative case is used with impersonal verbs, as me byfel, bim likede. The pronoun thou is often written tow, and at the same time

Maistris liers occurs in Pecock's Repressor, ed. Babington, p. 478.
 The form in Chaucer is sehe, and never heo.

joined to its verb, as seestow, seest thou, repentedestow, repentedst thou. The genitive of who is written whas, 2. 18. Veh a or eche a is used for each; which a for what sort of a; pl. whiche, what sort of.

VERBS.

It is chiefly here that the Laud MS. (in all other respects superior to the rest) exhibits irregularities; several of which, however, are found also in other good MSS, of the B-class. The indicative plural ends both in -en and -etb, as geten, connetb; a variety which has been already noted. The past tense of weak verbs, which should end in -ede, commonly ends in -ed only, and this not only in the singular, but in the plural, as pleyed; yet sometimes even the full plural form -eden occurs, as in lyueden. The student will learn much by contrasting the various endings in William's popular poem (which probably in all its forms exhibited the language rather of the educated poorer classes than that of the more wealthy), with the more regular endings found in good MSS, of Chaucerg. I can only point out a few of the most striking peculiarities, and refer to Dr. Morris's Introduction to Chaucer, and to his Grammatical Introduction to 'Specimens of Early English' for further information, and to his Historical Outlines of English Accidence for full tables of verbal forms.

The abbreviated forms sit (for sitteth), rit (for rideth), balt (for boldeth), and the like, occur here as in Chaucer. So also bit for biddeth, rest for resteth, fet for fedeth.

In weak verbs, which should form their past tenses in -de or -te, the final -e is often dropped. Thus went is used for wente.

In strong verbs, which should terminate (in the first and third persons singular of the past tense) in a consonant, we often find an -e added to lengthen the vowel, as already explained (p. xlii). Thus I shope is written for I shop or I shoop. The plural commonly has the correct termination -en, as in wonnen, chosen.

F The Vernon MS., containing many other poems besides Piers the Plowman, is, upon the whole, tolerably regular in its forms; but this is the only MS, that is so, and the uniformity is due to the fact that the scribe of it has turned everything (wherever he could) into the Southern dialect.

In the infinitive mood, some verbs are found with the ending -1e or -1e, as shonge, stekye, louye; and the final -e is sometimes dropped, as in eraceby. This ending, which the West Midland and Southern dialects had in common, seldom occurs in Chaucer, except in a few words like berie, to praise, tilye, to till.

The present participles end in -yng, as lybbyng, worchyng, wandryng; but the ending -inde occurs occasionally in the MSS. The prefix y- is frequently found before past participles, and sometimes even before past tenses; see Y- in the Glossary.

The anomalous verbs and negative verbs (such as nam for am not, nelle for will not), adverbs, &c., are much the same as in Chaucer.

There is one error in syntax which, in more passages than one, is so well supported by MS. authority, that we can hardly suppose it not to have been due to the author himself. It is, that he uses a singular verb with a plural noun, especially the verb is or was. A clear example is in Pass. v. 99.

Few things are more important than to pay great attention to the true force of adverbs, prepositions, and conjunctions; till these are mastered, the construction of sentences is left quite uncertain; and when a sentence appears difficult, it is often because such small words have not been understood. Thus there frequently means where; then = than; thanne = then. Bi often = with reference to, and of often = by. Vp = upon, vntil = unto. Or or ar = ere, before; als = as; but = except; ac = but; 3if = if; sithen = since. It is a common error to assign to words, especially words of this class, the meanings which they have now. For instance, als is seen to be another form of also, and it is therefore supposed to mean also; but it more commonly has the old meaning of al so, i. e. just as. The preposition with often has a very odd position in the sentence; see note to Pass. ii. 31. An is written for and; and, conversely, and for an, if.

GENERAL HINTS.

Several mistakes are frequently made by those who are beginning to study Middle English, which are worth mention, in order to put the student on his guard.

- 1. It is common to disregard the spelling, and look upon it as lawless. It is true that it was not uniform, but the scribes had a law nevertheless, for their general object was to represent sounds, and the spelling is phonetic, not conventional. The variations in spelling arose from the variety of ways in which sounds can be represented. Thus i and y were considered as interchangeable, and it is a mere chance which is used.
- a. The difficulty of Middle English has been much exaggerated. Though it may take years to become a sound scholar, a very fair knowledge of it may be picked up in a few weeks, and is of great utility; for more grammar can thus be learnt in a short time than by reading any amount of grammatical treatises that ignore the older forms of the language.
- 3. Many words are regarded as entirely obsolete which are nevertheless still preserved in provincial dialects.
- 4. Old words are often wrongly taken in their modern sense. Thus, to allow does not mean to permit, but to approve of, the root being the Latin laudare. Again, to take is supposed always to mean to receive; whereas it commonly means to give.
- 5. Some forget to apply and make the most of such knowledge as they really possess. Thus, in the phrase 'the quick and the dead,' every one knows that quick means living. Such knowledge should be put to good use; let it be remembered that quick is almost sure to mean living in Early English, and then it will not wrongly be supposed to mean quick.

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CHRONOLOGICAL TABLE.

Edward II deposed (3. 1264) Jan. 20, 1327	
Edward III begins to reign Jan. 25, 1327	
Edward II murdered (3. 126) Sept. 21, 1327	
Langland born about 1332	
Chaucer born	,
Coinage of nobles (3. 45) 1343 or 1344	•
Battle of Creçy (12. 107) Aug. 26, 1346	,
First great pestilence May 31, 1348 to Sept. 29, 1349	
Treaty of Brétigny (3. 188) May 8, 1360	
Second great pestilence Aug. 15, 1361 to May 3, 1362	
Great storm of wind (5. 14) Saturday, Jan. 15, 1362	
A-text of Piers the Plowman written	
Third great pestilence July 2 to Sept. 29, 1369	
John Chichester mayor of London (13. 271) Oct. 1369 to Oct. 1370	١.
A fourth pestilence (13.248)	
Death of the Black Prince June 8, 1376	j.
Jubilee of Edward's accession (3. 297) Feb. 1377	
Death of Edward III June 21, 1377	
Speech of the Duke of Lancaster, in his own vindication . Oct. 13, 1377	
B-text of Piers the Plowman written	٠.
Schism of the Popes Sept. 21, 1378	3.
Wycliffe's translation of the Bible (8. 90) about 1380	٥.
Wat Tyler's rebellion June 1381	
Chaucer writes his Canterbury Tales about 1387	
C-text of Piers the Plowman written probably about 1393	3.
Gower's Confessio Amantis about 1390	٥.
Richard II taken prisoner Aug. 18, 1399).
Poem of 'Richard the Redeles' Sept. 1399).
Richard II formally deposed Sept. 30, 1399	
Death of Chaucer	
Probable date of death of Langland about 1400	٥,

These numbers denote the lines of the poem in which the events mentioned are referred to.

THE VISION OF WILLIAM

CONCERNING

'PIERS THE PLOWMAN.'

INCIPIT LIBER DE PETRO PLOWMAN.

Prologus.

I N a somer seson 'whan soft was the sonne,
I shope me in shroudes 'as I a shepe were,
In habite as an heremite 'vnholy of workes,
Went wyde in bis world 'wondres to here.
Ac on a May mornynge 'on Maluerne hulles,
Me byfel a ferly 'of fairy, me thouste;
I was wery forwandred 'and went me to reste
Vnder a brode banke 'bi a bornes side,
And as I lay and lened 'and loked in be wateres,
I slombred in a slepyng 'it sweyued so merye.

Thanne gan I to meten 'a merueilouse sweuene,
That I was in a wildernesse 'wist I neuer where;
As I bihelde in-to be est 'an hiegh to be sonne,
I seigh a toure on a toft 'trielich ymaked;
A depe dale binethe 'a dongeon bere-Inne,
With depe dyches & derke 'and dredful of sight.
A faire felde ful of folke 'fonde I there bytwene,
Of alle maner of men 'be mene and be riche,
Worchyng and wandryng 'as be worlde asketh

Some putten hem to be plow pleyed ful selde,	20
In settyng and in sowyng · swonken ful harde,	
And wonnen that wastours · with glotonye destruyeth.	
And some putten hem to pruyde apparailed hem be	Tt-
after,	
In contenaunce of clothyng · comen disgised.	
In prayers and in penance · putten hem manye,	25
Al for loue of owre lorde · lyueden ful streyte,	
In hope forto haue · heueneriche blisse;	
As ancres and heremites · that holden hem in here selles,	
And coueiten nought in contre ' to kairen aboute,	
For no likerous liflode · her lykam to plese.	30
And somme chosen chaffare they cheuen the bettere,	
As it semeth to owre syst • that suche men thryueth;	
And somme murthes to make 'as mynstralles conneth,	
And geten gold with here glee ' giltles, I leue.	
Ac iapers & iangelers · Iudas chylderen,	35
Feynen hem fantasies · and foles hem maketh,	
And han here witte at wille to worche, 3if pei sholde;	
That Poule precheth of hem · I nel nought preue it here;	
Qui turpiloquium loquitur · is luciferes hyne.	
Bidders and beggeres · fast aboute 3ede,	40
With her belies and her bagges · of bred ful ycrammed;	
Fayteden for here fode · fouzten atte ale;	
In glotonye, god it wote · gon hij to bedde,	
And risen with ribaudye · tho roberdes knaues;	
Slepe and sori sleuthe ' seweth hem eure.	45
Pilgrymes and palmers · plizted hem togidere	
To seke seynt lames · and seyntes in rome.	
Thei went forth in here wey with many wise tales,	
And hadden leue to lye · al here lyf after.	
I seigh somme that seiden · þei had ysou3t seyntes:	50
To eche a tale pat pei tolde · here tonge was tempred to !	lye,

More pan to sey soth it semed bi here speche.

Heremites on an heep · With hoked staues, Wenten to Walsyngham · and here wenches after; Grete lobyes and longe · that loth were to swynke, Clotheden hem in copis · to ben knowen fram othere; And shopen hem heremites · here ese to haue.

55

I fonde pere Freris alle pe foure ordres,

Preched pe peple for profit of hem-seluen,

Glosed pe gospel as hem good lyked,

For coueitise of copis construed it as pei wolde.

Many of pis maistres Freris mowe clothen hem at lykyng,

For here money and marchandise marchen togideres.

For such charite hap be chapman and chief to shryue lordes

Many ferlis han fallen in a fewe zeris.

But holychirche and hij holde better togideres,

The most myschief on molde is mountyng wel faste.

Pere preched a Pardonere · as he a prest were,
Brouzte forth a bulle · with bishopes seles,
And seide þat hym-self myzte · assoilen hem alle
Of falshed of fastyng · of vowes ybroken.

Lewed men leued hym wel and lyked his wordes,
Comen vp knelyng to kissen his bulles;
He bonched hem with his breuet blered here eyes,
And rauste with his ragman rynges and broches;
Thus bey geuen here golde glotones to kepe.

Were be bischop yblissed and worth bothe his eres,
His seel shulde noust be sent to deceyue be peple.

Ac it is naust by be bischop bat be boy precheth,

For the parisch prest and be pardonere parten be siluer,

That be poraille of be parisch sholde haue, sif bei nere.

Persones and parisch prestes · pleyned hem to be bischop, pat here parisshes were pore · sith be pestilence tyme,

8;

105

TIO

To haue a lycence and a leue · at London to dwelle, And syngen bere for symonye · for siluer is swete.

Bischopes and bachelers · bothe maistres and doctours,

Pat han cure vnder criste · and crounyng in tokne

And signe pat pei sholden · shryuen here paroschienes,

Prechen and prey for hem · and pe pore fede,

Liggen in London · in lenten, an elles.

Somme seruen pe kyng · and his siluer tellen,

In cheker and in chancerye . chalengen his dettes

Of wardes and wardmotes · weyues and streyues.

And some seruen as seruantz · lordes and ladves. And in stede of stuwardes · sytten and demen. Here messe and here matynes and many of here oures Arn don vndeuoutlych: drede is at be laste Lest crist in consistorie · acorse ful manye. I parceyued of be power bat Peter had to kepe. To bynde and to vnbynde as be boke telleth, How he it left wip loue as owre lorde hight, Amonges foure vertues . be best of all vertues. pat cardinales ben called . & closyng atis, pere crist is in kyngdome · to close and to shutte. And to opne it to hem and heuene blisse shewe. Ac of be cardinales atte Courte · bat caust of bat name, And power presumed in hem a Pope to make. To han pat power pat peter hadde inpugnen I nelle; For in loue and letterure · be election bilongeth. For-bi I can and can nauste of courte speke more.

panne come pere a kyng 'knyzthod hym ladde, Mizt of pe comunes 'made hym to regne, And panne cam kynde wytte 'and clerkes he made, For to conseille pe kyng 'and pe comune saue.

The kyng and kny3thode and clergye bothe Casten pat pe comune shulde hem-self fynde.

De comune contreued · of kynde witte craftes. And for profit of alle be poeple plowmen ordeygned, To tilie and trauaile · as trewe lyf askeb. De kynge and be comune and kynde witte be thridde Shope lawe & lewte · eche man to knowe his owne. panne loked vp a lunatik · a lene bing with-alle, And knelyng to be kyng · clergealy he seyde; 'Crist kepe be, sire kyng and bi kyngriche, 125 And leue be lede bi londe · so leute be louve, And for bi ristful rewlyng · be rewarded in heuene!' And sithen in be eyre an hiegh . An angel of heuene Lowed to speke in latyn- · for lewed men ne coude Iangle ne iugge · þat iustifie hem shulde, 130 But suffren & seruen— · for-thi seyde be angel, 'Sum Rex, sum Princeps · neutrum fortasse deinceps;-O qui iura regis · Christi specialia regis, Hoc quod agas melius · iustus es, esto pius ! Nudum ius a te · vestiri vult pietate; 135 Oualia vis metere · talia grana sere. Si ius nudatur · nudo de iure metatur ; Si seritur pietas · de pietate metas l' Thanne greued hym a Goliardeys · a glotoun of wordes, And to be angel an heiz answered after, ' Dum rex a regere · dicatur nomen habere, Nomen habet sine re · nisi studet iura tenere.' And banne gan alle be comune crye in vers of latin, To be kynges conseille construe ho-so wolde-' Precepta Regis · sunt nobis vincula legis.' 145 Wib bat ran bere a route of ratones at ones, And smale mys myd hem 'mo ben a bousande,

And comen to a conseille for here comune profit;

For a cat of a courte cam whan hym lyked,

And ouerlepe hem lyztlich and lauzte hem at his wille,

And pleyde wip hem perilouslych · and possed hem aboute.

'For doute of dyuerse dredes · we dar nouzte wel loke;
And zif we grucche of his gamen · he wil greue vs alle,
Cracche vs, or clowe vs · and in his cloches holde,
That vs lotheth be lyf · or he lete vs passe.

Myzte we wip any witte · his wille withstonde,
We myzte be lordes aloft · and lyuen at owre ese.

A raton of renon ' most renable of tonge. Seide for a souereygne · help to hym-selue;— 'I have ysein segges,' quod he · 'in be cite of london 160 Beren bizes ful brizte · abouten here nekkes, And some colers of crafty werk; vncoupled bei wenden Bobe in wareine & in waste · where hem leue lyketh: And otherwhile bei aren elles-where · as I here telle. Were here a belle on here beig bi Iesu, as me thynketh, 165 Men myste wite where bei went and awei renne! And rist so,' quod bat ratoun "reson me sheweth. To bugge a belle of brasse or of briste syluer, And knitten on a colere for owre comune profit, And hangen it vp-on be cattes hals banne here we mowen Where he ritt or rest · or renneth to playe. And 3if him list for to laike . benne loke we mowen, And peren in his presence · per-while hym plaie liketh, And aif him wrattheth, be ywar and his weye shonye.'

Alle pis route of ratones • to pis reson pei assented. 175

Ac po pe belle was ybou3t • and on pe bei3e hanged,

Dere ne was ratoun in alle pe route • for alle pe rewme of

Fraunce,

Dat dorst haue ybounden þe belle · aboute þe cattis nekke, Ne hangen it aboute þe cattes hals · al Engelonde to wynne; And helden hem vnhardy · and here conseille feble, And leten here laboure lost · & alle here longe studye.

A mous pat moche good · couthe, as me thouste,

210

Stroke forth sternly ' and stode biforn hem alle,
And to be route of ratones ' reherced bese wordes;
'Thou; we culled be catte '; jut sholde ber come another, 185
To cracchy vs and al owre kynde ' bou; we crope vnder benches.

For-pi I conseille alle pe comune · to lat pe catte worthe, And be we neuer so bolde · pe belle hym to shewe; For I herde my sire seyn · is seuene 3ere ypassed, Pere pe catte is a kitoun · pe courte is ful elyng; Pat witnisseth holiwrite · who-so wil it rede,

Ve terre vbi puer rex est, &c.

For may no renke pere rest haue for ratones bi nyzte; pe while he cacchep conynges he coueiteth nouzt owre caroyne,

But fet hym al with venesoun defame we hym neuere.

For better is a litel losse han a longe sorwe,

pe mase amonge vs alle houz we mysse a schrewe.

For many mannus malt we mys wolde destruye,

And also ze route of ratones rende mennes clothes,

Nere hat cat of hat courte hat can zow ouerlepe;

For had ze rattes zowre wille ze couthe nouz reule zowreselue.

I sey for me,' quod be mous '' I se so mykel after,
Shal neuer be cat ne be kitoun' bi my conseille be greued,
Ne carpyng of bis coler 'bat costed me neure.
And bous it had coste me catel 'biknowen it I nolde,
But suffre as hym-self wolde 'to do as hym liketh,
Coupled & vncoupled 'to cacche what thei mowe.
For-bi vche a wise wiste I warne 'wite wel his owne.'—

What his meteles bemeneth : 3e men hat be merye,
Deuine 3e, for I ne dar : bi dere god in heuene!

3it houed here an hondreth : in houses of selke,

Seriauntz it semed · bat serueden atte barre,

Plededen for penyes · and poundes pe lawe,

And noust for loue of owre lorde · vnlese here lippes onis.

Pow mystest better mete pe myste · on maluerne hulles,

pan gete a momme of here mouthe · but money were

shewed.

Barones an burgeis · and bonde-men als

I seiz in pis assemble · as ze shul here after.

Baxsteres & brewesteres · and bocheres manye,

Wollewebsteres · and weueres of lynnen,

Taillours and tynkeres · & tolleres in marketes,

Masons and mynours · and many other craftes.

Of alkin libbyng laboreres · lopen forth somme,

As dykers & delucres · pat doth here dedes ille,

And dryuen forth pe longe day · with · Dieu vous saue, Dame

Emme!

Cokes and here knaues · crieden, 'hote pies, hote!

Gode gris and gees · gowe dyne, gowe!'

Tauerners vn-til hem · tolde pe same,

Tauerners vn-til hem · tolde þe same,
'White wyn of Oseye · and red wyn of Gascoigne,
Of þe Ryne and of þe Rochel · þe roste to defye.'—
Al þis seiz I slepyng · and seuene sythes more.

230

PASSUS I.

Passus Primus de visione.

And be felde ful of folke 'I shal 30w faire schewe.

A loueli ladi of lere 'in lynnen yclothed,

Come down fram a castel 'and called me faire,

And seide, 'Sone, slepestow 'sestow bis poeple,

How bisi bei ben 'abouten be mase?

De moste partie of bis poeple 'bat passeth on bis erthe,

Haue bei worschip in bis worlde 'bei wilne no better;

Of other heuene ban here 'holde bei no tale.'

I was aferd of her face ' þei3 she faire were,
And seide, ' mercy, Madame ' what is þis to mene?'
' þe toure vp þe toft,' quod she ' ' treuthe is þere-linne,
And wolde þat 3e wrou3te ' as his worde techeth;
For he is fader of feith ' fourmed 30w alle,
Bothe with fel and with face ' and 3af 30w fyue wittis
Forto worschip hym þer-with ' þe while þat 3e ben here.
And þerfore he hy3te þe erthe ' to help 30w vchone
Of wollen, of lynnen ' of lyflode at nede,
In mesurable manere ' to make 30w at ese;

And comaunded of his curteisye in comune pree pinges;
Arne none nedful but po and nempne hem I thinke,
And rekne hem bi resoun reherce pow hem after.

That one is vesture from chele pe to saue,
And mete atte mele for myseise of pi-selue,

And drynke whan pow dryest · ac do nouzt out of resoun, 25 That pow worth pe werse · whan pow worche shuldest.

For-pi drede delitable drynke · and pow shalt do pe bettere;
Mesure is medcyne · pou3 pow moche 3erne.

It is nau3t al gode to pe goste · pat pe gutte axep,
Ne liflode to pi likam · pat leef is to pi soule.

Leue not pi likam · for a lyer him techeth,
That is pe wrecched worlde · wolde pe bitraye.

For pe fende and pi flesch · folweth pe to-gidere,
This and pat sueth pi soule · and seith it in pin herte;
And for pow sholdest ben ywar · I wisse pe pe beste.'

'Madame, mercy,' quod I ' 'me liketh wel 3 owre wordes, Ac be moneye of bis molde ' bat men so faste holdeth, Telle me to whom, Madame ' bat tresore appendeth?'

'Go to be gospel,' quod she 'bat god seide hym-seluen, Tho be poeple hym apposed wib a peny in be temple. Whether bei shulde ber-with · worschip be kyng Sesar. And god axed of hem · of whome spake be lettre. And be ymage ilyke · bat bere-inne stondeth? 50 "Cesaris," bei seide · " we sen hym wel vchone." " Reddite cesari," quod god . " bat cesari bifalleth. Et que sunt dei, deo · or elles ze done ille." For rigtful reson · shulde rewle gow alle. And kynde witte be wardeyne : zowre welthe to kepe. 55 And tutour of soure tresore and take it sow at nede: For housbonderye & hij · holden togideres.' panne I frained hir faire · for hym bat hir made. 'That dongeoun in be dale bat dredful is of sixte. What may it be to mene 'ma-dame, I zow biseche?'

'pat is be castel of care 'who so cometh berinne May banne bat he borne was 'to body or to soule. Derinne wonieth a wiste 'bat wronge is yhote,

Fader of falshed · and founded it hym-selue. Adam and Eue · he egged to ille, 65 Conseilled caym · to kullen his brother: Iudas he iaped · with iuwen siluer, And sithen on an eller · honged hym after. He is letter of loue and lyeth hem alle: That trusten on his tresor · bitrayeth he sonnest.' Thanne had I wonder in my witt · what womman it were Pat such wise wordes · of holy writ shewed; And asked hir on be hieze name ar heo bennes zeode, What she were witterli bat wissed me so faire? 'Holicherche I am,' quod she 'bow ouztest me to knowe, I vnderfonge be firste and be feyth tauste, And brouztest me borwes · my biddyng to fulfille, And to loue me lelly . be while bi lyf dureth.' Thanne I courbed on my knees and cryed hir of grace, And preyed hir pitousely prey for my synnes, And also kenne me kyndeli on criste to bileue, That I mizte worchen his wille bat wrouzte me to man; 'Teche me to no tresore but telle me bis ilke, How I may saue my soule ' bat seynt art yholden?' 'Whan alle tresores aren tried,' quod she 'trewthe is be best:

85 I do it on deus caritas · to deme be sobe;

It is as derworth a drewery as dere god hym-seluen.

Who-so is trewe of his tonge . & telleth none other, And doth be werkis ber-with and wilneth no man ille, He is a god bi be gospel agrounde and aloft, And ylike to owre lorde · bi seynte lukes wordes. De clerkes pat knowed bis · shulde kenne it aboute. For cristene and vncristne · clameb it vchone.

Kynges & kniztes · shulde kepe it bi resoun, Riden and rappe down in reumes aboute,

95

And taken trangressores • and tyen hem faste,
Til treuthe had ytermyned • her trespas to be ende.
And bat is be professioun appertly • bat appendeth for knyztes,
And nouzt to fasten a fryday • in fyue score wynter;
But holden wib him & with hir • bat wolden al treuthe,
And neuer leue hem for loue • ne for lacchyng of syluer.

For Dauid in his dayes 'dubbed kniztes,
And did hem swere on here swerde 'to serue trewthe euere,
And who-so passed bat poynte 'was apostata in be ordre.

But criste kingene kynge 'knizted ten, 105 Cherubyn and seraphin 'suche seuene and an othre, And 3af hem myste in his maieste 'pe muryer hem pouste; And ouer his mene meyne 'made hem archangeles, Tauste hem bi pe Trinitee 'treuthe to knowe, To be buxome at his biddyng 'he bad hem nouste elles. 110

Lucifer wip legiounes · lerned it in heuene,
But for he brake buxumnesse · his blisse gan he tyne,
And fel fro pat felawship · in a fendes liknes,
In-to a depe derke helle · to dwelle pere for eure;
And mo powsandes wip him · pan man couthe noumbre 115
Lopen out wip Lucifer · in lothelich forme,
For pei leueden vpon hym · pat lyed in bis manere:

Ponam pedem in aquilone, et similis ero altissimo.

And alle pat hoped it mizte be so none heuene mizte hem holde,

But fellen out in fendes liknesse 'nyne dayes togideres,
Til god of his goodnesse 'gan stable and stynte,
And garte be heuene to stekye 'and stonden in quiete.

Whan thise wikked went out 'wonderwise pei fellen, Somme in eyre, somme in erthe '& somme in helle depe; Ac lucifer lowest 'lith of hem alle; For pryde pat he pult out 'his peyne hath none ende; 12

And alle pat worche with wronge wenden hij shulle

After her deth day and dwelle wip pat shrewe.

Ac po pat worche wel as holiwritt telleth,

And enden, as I ere seide in treuthe, pat is pe best,

Mowe be siker pat her soule shal wende to heuene,

per treuthe is in Trinitee and troneth hem alle.

For-pi I sey, as I seide ere bi sizte of pise textis,

Whan alle tresores arne ytried treuthe is pe beste.

Lereth it pis lewde men for lettred men it knowen,

pat treuthe is tresore be triest on erpe.'

35

3et haue I no kynde knowing,' quod I at at mote se kenne

'3et haue I no kynde knowing,' quod.I.'3et mote 3e kenne me better,

By what craft in my corps · it comseth, and where.'

'pow doted daffe,' quod she · 'dulle arne bi wittes;

To litel latyn bow lernedest · lede, in bi southe;

Heu michi, quod sterilem duxi vitam iuuenilem!

It is a kynde knowyng,' quod she · ' pat kenneth in pine herte

For to louye pi lorde 'leuer pan pi-selue;
No dedly synne to do 'dey pouz pow sholdest:
This I trowe be treuthe 'who can teche pe better,
Loke pow suffre hym to sey 'and sithen lere it after.

For thus witnesseth his worde 'worche pow pereafter; 145
For trewthe tellep pat loue 'is triacle of heuene;
May no synne be on him sene 'pat vseth pat spise,
And alle his werkes he wrouzte 'with loue as him liste;
And lered it Moises for pe leuest ping and moste like to

and lered it Moises for pe leuest ping and moste like to heuene,

And also be plante of pees · moste precious of vertues. 150

For heuene myste nouste holden it · it was so heur of hym-self,

Tyl it hadde of be erthe veten his fylle.

And whan it haued of his folde · flesshe & blode taken, Was neuere leef vpon lynde · lizter her-after, And portatyf and persant · as he poynt of a nedle,

That myzte non armure it lette · ne none heiz walles.

For-pi is loue leder of pe lordes folke of heuene,

And a mene, as he Maire is bitwene he kyng and he comune;

Rizt so is loue a ledere · and be lawe shapeth,

Vpon man for his mysdedes · be merciment he taxeth.

And for to knowe it kyndely · it comseth bi myght,

And in be herte bere is be heuede · and be heiz welle;

For in kynde knowynge in herte ' pere a myste bigynneth. And pat falleth to pe fader ' pat formed vs alle,

Loked on vs with loue ' and lete his sone deye

Mekely for owre mysdedes ' to amende vs alle;

And set wolde he hem no woo ' pat wrouste hym pat peyne,

But mekelich with mouthe ' mercy he bisouste

To haue pite of pat poeple ' pat peyned hym to deth.

Here my3tow see ensamples in hym-selue one,
That he was mi3tful & meke and mercy gan graunte
To hem hat hongen him an hei3 and his herte hirled.

For-thi I rede 30w riche ' haueth reuthe of be pouere; Thou, 3e be mystful to mote ' beth meke in 30wre werkes.

For he same mesures hat 3e mete · amys other elles, 3e shullen ben weyen her-wyth · whan 3e wende hennes;

Eadem mensura qua mensi fueritis, remecietur vobis.

For pour 3e be trewe of 30wre tonge and trewliche wynne, And as chaste as a childe pat in cherche wepeth,

But if 3e louen lelliche and lene pe poure,

Such goed as god 30w sent godelich parteth,

3e ne haue na more meryte in masse ne in houres,

Pan Malkyn of hire maydenhode pat no man desireth.

For Iames be gentil iugged in his bokes,

That faith with-oute be faite is rizte no binge worthi,

And as ded as a dore-tree but if be dedes folwe;

185

Fides sine operihus mortua est, &c.

For-thi chastite with-oute charite worth cheyned in helle; It is as lewed as a laumpe bat no liste is Inne.

Many chapeleynes arne chaste · ac charite is awey;
Aren no men auarousere þan hij · whan þei ben auaunced;
Vnkynde to her kyn · and to alle cristene,
Chewen here charite · and chiden after more.

Such chastite wip-outen charite · worth cheyned in helle!

Many curatoures kepen hem · clene of here bodies,

Thei ben acombred wip coueitise pei konne nouzt don it fram hem,

So harde hath auarice · yhasped hem togideres.

And pat is no treuthe of pe trinite · but treccherye of helle,

And lernyng to lewde men · pe latter for to dele.

For-pi pis wordes 'ben wryten in pe gospel,

Date 3 dabitur vobis 'for I dele 30w alle.

And pat is pe lokke of loue 'and lateth oute my grace,

To conforte pe careful 'acombred wip synne.

Loue is leche of lyf · and nexte owre lorde selue,

And also be graith gate · bat goth in-to heuene;

For-bi I sey, as I seide · ere by be textis,

Whan alle tresores ben ytryed · treuthe is be beste.

205

Now haue I tolde be what treuthe is · bat no tresore is bettere.

I may no lenger lenge be with now loke be owre lorde!' 207

PASSUS II.

Passus secundus de visione, vi supra.

YET I courbed on my knees and cryed hir of grace, And seide, 'mercy, Madame for Marie loue of heuene, That bar pat blisful barne pat bouste vs on pe Rode, Kenne me bi somme crafte to knowe pe fals.'

'Loke vppon bi left half and lo where he standeth, Bothe fals and fauel and here feres manye!'

I loked on my left half 'as he lady me taughte,
And was war of a womman 'wortheli yelothed,
Purfiled with pelure 'he finest vpon erthe,
Y-crounede with a corone 'he kyng hath non better.
Fetislich hir fyngres 'were fretted with golde wyre,
And here-on red rubyes 'as red as any glede,
And diamantz of derrest pris 'and double manere safferes,
Orientales and ewages 'enuenymes to destroye.

Hire robe was ful riche · of red scarlet engreyned,
With ribanes of red golde · and of riche stones;
Hire arraye me rauysshed · suche ricchesse saw I neuere;
I had wondre what she was · and whas wyf she were.

15

'What is his womman,' quod I · 'so worthily atired?'
'That is Mede he Mayde, quod she · 'hath noyed me ful oft,

And ylakked my lemman ' þat lewte is hoten, And bilowen hire to lordes ' þat lawes han to kepe. In þe popis paleys ' she is pryue as my-self,

25

But sothenesse wolde nouzt so ' for she is a bastarde.

For fals was hire fader ' bat hath a fykel tonge,

And neuere sothe seide ' sithen he come to erthe.

nd neuere sothe seide · sithen he come to erthe.

And Mede is manered after hym · rizte as kynde axeth;

Qualis pater, talis filius; bona arbor bonum fructum

facit.

I auste ben herre pan she · I cam of a better.

Mi fader be grete god is and grounde of alle graces,
O god with-oute gynnynge & I his gode douzter,
And hath zoue me mercy to marye with my-self;
And what man be merciful and lelly me loue,
Schal be my lorde and I his leef in be heize heuene.

And what man taketh Mede · myne hed dar I legge,

That he shal lese for hir loue · a lappe of caritatis.

How constructh dauid be kynge · of men bat taketh Mede,

And men of bis molde · bat meynteneth treuthe,

And how se shal saue sow-self · be Sauter bereth witnesse,

Domine, quis habitabit in tabernaculo tuo, &c.

And now worth bis Mede ymaried al to a mansed

schrewe,

To one fals fikel-tonge · a fendes bijete;

Fauel porw his faire speche · hath pis folke enchaunted,

And al is lyeres ledyng · pat she is pus ywedded.

To-morwe worth ymade ' þe maydenes bruydale,
And þere mizte þow wite, if þow wolt ' which þei ben alle
That longeth to þat lordeship ' þe lasse and þe more.

45
Knowe hem þere if þow canst ' and kepe þi tonge,
And lakke hem nouzt, but lat hem worth ' til lewte be iustice,
And haue powere to punyschen hem; ' þanne put forth þi
resouz.

Now I bikenne pe criste,' quod she ' and his clene moder, And lat no conscience acombre pe ' for coueitise of Mede.' 50 Thus left me pat lady ' liggyng aslepe,

55

75

80

And how Mede was ymaried in meteles me bouste,
but alle be riche retenauns but regneth with be false
Were boden to be bridale on bothe two sydes,
Of alle maner of men be mene and be riche.
To marie bis maydene was many man assembled,
As of knistes and of clerkis and other comune poeple,
As sysours and sompnours Shireues and here clerkes,
Bedelles and Bailliues and brokoures of chaffare,
Forgoeres and vitaillers and vokates of be arches;
I can noust rekene be route bat ran aboute mede.

Ac Symonye and cyuile ' and sisoures of courtes

Were moste pryue with Mede ' of any men, me bouzte.

Ac fauel was be first ' bat fette hire out of boure,

And as a brokour brouzte hir ' to be with fals enioigned. 65

Whan Symonye and cyuile ' seiz here beire wille,

Thei assented for siluer ' to sei as bothe wolde.

Thanne lepe lyer forth, and seide ' 'lo here! a chartre,

That gyle with his gret othes ' gaf hem togidere,'

And preide cyuile to se ' and symonye to rede it.

Thanne Symonye and cyuile ' stonden forth bothe,

And vnfoldeth be feffement ' bat fals hath ymaked,

And bus bigynneth bes gomes ' to greden ful heiz:—

'Sciant presentes & futuri, &c.

Witeth and witnesseth ' pat wonieth vpon pis erthe,
pat Mede is y-maried ' more for here goodis,
pan for ani vertue or fairenesse ' or any free kynde.
Falsenesse is faine of hire ' for he wote hire riche;
And fauel with his fikel speche ' feffeth bi pis chartre
To be prynces in pryde ' and pouerte to dispise,
To bakbite, and to bosten ' and bere fals witnesse,
To scorne and to scolde ' and sclaundere to make,
Vnboxome and bolde ' to breke pe ten hestes;—

And be Erldome of enuye and Wratthe togideres,

With be chastelet of chest and chateryng-oute-of-resoun,	
pe counte of coueitise and alle pe costes aboute,	85
That is, vsure and auarice · alle I hem graunte,	- 5
In bargaines and in brokages with all be borghe of theft.	
'Glotonye he gaf hem eke and grete othes togydere,	
And alday to drynke at dyuerse tauernes,	
And there to iangle and to iape · and iugge here eue cristene,	ne-
And in fastyng-dayes to frete · ar ful tyme were.	95
And panne to sitten and soupen · til slepe hem assaille;	,,,
Tyl sleuth and slepe · slyken his sides;	
And panne wanhope to awake hym so with no wille	to
amende,	
For he leueth be lost ' pis is here last ende.	100
And bei to have and to holde and here eyres after,	
A dwellyng with be deuel and dampned be for eure,	
Wip al pe purtenaunces of purgatorie · in-to pe pyne of he	lle.
Seldyng for his hinge at one geres ende,	
	105
And with him to wonye with wo whil god is in heuene.'	
In witnesse of which bing wronge was be first,	
And Pieres be pardonere · of paulynes doctrine,	
Bette be bedel · of Bokyngham-shire,	
,	110
Munde be Mellere and many moo other.	
In be date of be deuil bis dede I assele,	
Bi sizte of Sire Simonye and cyuyles leue.	
penne tened hym theologye whan he bis tale herde,	
And seide to cyuile · 'now sorwe mot bow haue,	115

And seide to cyuile · 'now sorwe mot pow haue, Such weddynges to worche · to wratthe with treuthe; And ar pis weddyng be wrouzte · wo pe bityde!

For Mede is movlere · of amendes engendred, And god graunteth to gyf. Mede to treuthe. And bow hast gyuen hire to a gyloure ' now god gyf be sorwe ! Thi tixt telleth be nougt so treuthe wote be sothe. For dignus est operarius · his hyre to haue, And bow hast fest hire to fals . fy on bi lawe! For al by lesynges bow lyuest · and lecherouse werkes, Symonye and bi-self · schenden holicherche. 125 pe notaries and see noyeth be peple, 3e shul abiggen it bothe bi god bat me made! Wel 3e witen, wernardes · but if 30wre witte faille, That fals is faithlees and fikel in his werkes, And was a bastarde y-bore of belsabubbes kynne. 130 And Mede is moylere · a mayden of gode, And myste kisse be kynge · for cosyn, an she wolde. For-bi worcheth bi wisdome and bi witt also, And ledeth hire to londoun bere lawe is yshewed, If any lawe wil loke . bei ligge togederes. 135 And bour Justices iugge hir . to be ioigned with fals, 3et beth war of weddyng · for witty is truthe. And conscience is of his conseille and knoweth yow vchone; And if he fynde 30w in defaute and with be fals holde, It shal bisitte zowre soules · ful soure atte laste!' Here-to assenteth cyuile ac symonye ne wolde. Tyl he had siluer for his seruise and also be notaries. Thanne fette fauel forth · floreynes ynowe, And bad gyle to gyue ' golde al aboute, And namelich to be notaries · bat hem none ne faille, And feffe false-witnes with floreines ynowe; 'For he may mede amaistrye and maken at my wille.' Tho bis golde was gyue grete was be bonkynge To fals and to fauel for her faire siftes.

165

And comen to conforte · fram care pe fals,

And seiden, 'certis, sire · cesse shal we neuere

Til Mede be pi wedded wyf · porw wittis of vs alle.

For we haue Mede amaistried · with owre mery speche,

That she graunteth to gon · with a gode wille,

To Londoun to loke · 3if pat pe lawe wolde

Iugge 3ow ioyntly · in ioye for euere.'

Thanne was falsenesse favne · and favel as blithe

Thanne was falsenesse fayne and fauel as blithe,

And leten sompne alle segges in schires aboute,

And bad hem alle be bown beggeres and othere,

To wenden wyth hem to Westmynstre to witnesse pis dede.

Ac panne cared pei for caplus ' to kairen hem pider, And fauel fette forth panne ' folus ynowe;
And sette Mede vpon a Schyreue ' shodde al newe,
And fals sat on a sisoure ' pat softlich trotted,
And fauel on a flaterere ' fetislich atired.

Tho haued notaries none annoyed bei were, For Symonye and cyuile shulde on hire fete gange.

Denes and suddenes · drawe 30w togideres,
Erchdekenes and officiales · and alle 30wre Regystreres,
Lat sadel hem with siluer · owre synne to suffre,
As auoutrie and deuorses · and derne vsurye,
To bere bischopes aboute · abrode in visytynge.

Paulynes pryues · for pleyntes in be consistorie, Shul serue my-self · bat cyuile is nempned; And cartesadel be comissarie · owre carte shal he lede.

And maketh of lyer a longe carte to lede alle bese othere,

185

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As Freres and faitours · bat on here fete rennen.' And thus fals and fauel fareth forth togideres, And Mede in be myddes and alle bise men after.

I have no tome to telle be taille pat hem folweth, Of many maner man bat on his molde libbeth; Ac gyle was forgoer and gyed hem alle.

Sothenesse seiz hym wel and seide but a litel, And priked his palfrey and passed hem alle, And come to be kynges courte and conscience it tolde, 190 And conscience to be kynge · carped it after.

'Now by cryst,' quod be kynge ' and I cacche myste Fals or fauel ' or any of his feres, I wolde be wroke of bo wrecches bat worcheth so ille, And don hem hange by be hals and alle bat hem meynteneth! Shal neure man of molde · meynprise be leste. 196 But riste as be lawe wil loke · late falle on hem alle.'

And comanded a constable bat come atte furst, To 'attache bo tyrauntz ' for eny thynge, I hote. And fettereth fast falsenesse · for enykynnes ziftes, And gurdeth of gyles hed and lat hym go no furthere. And zif ze lacche lyer · late hym nouzt ascapen Er he be put on be pilorye · for eny preyere, I hote: And bryngeth Mede to me · maugre hem alle.' 205

Drede atte dore stode and be dome herde, And how be kynge comaunded · constables and seriantz. Falsenesse and his felawschip to fettren an to bynden. Danne drede went wiztliche and warned be fals, And bad hym flee for fere and his felawes alle.

Falsenesse for fere panne · fleiz to be freres, And gyle dob hym to go agast for to dve. Ac marchantz mette with hym and made hym abide, And bishetten hym in here shope to shewen here ware, And apparailled hym as a prentice be poeple to serve.

Liztliche lyer · lepe awey panne,

Lorkynge thorw lanes · to-lugged of manye.

He was nawhere welcome · for his manye tales,

Ouer al yhowted · and yhote trusse;

Tyl pardoneres haued pite · and pulled hym in-to house.

They wesshen hym and wyped hym · and wonden hym in cloutes,

And sente hym with seles • on sondayes to cherches, And gaf pardoun for pens • poundmel aboute.

Spiceres spoke with hym to spien here ware,

For he couth of here craft and knewe many gommes.

Ac mynstralles and messageres · mette with hym ones, And helden hym an half-zere · and elleuene dayes.

Freres with faire speche · fetten hym pennes,

And for knowyng of comeres · coped hym as a frere.

Ac he hath leue to lepe out · as oft as hym liketh,

And is welcome whan he wil · and woneth wyth hem oft.

Alle fledden for fere · and flowen in-to hernes,

Saue Mede pe Mayde · na mo durst abide.

Ac trewli to telle · she trembled for drede,

And ek wept and wronge · whan she was attached.

PASSUS III

Passus tertius.

OW is Mede be Mayde and name of hem alle
With bedellus & wib bayllyues brougt bifor be kyng.
The kyng called a clerke can I nough his name,
To take Mede be mayde and make hire at ese.
I shal assaye hir my-self and sothelich appose
What man of his molde hat hire were leueste.
And if she worche him y witte and my wille folwe,
I wil forgyue hir his gilte so me god help!

Curteysliche pe clerke panne · as pe Kyng hight, Toke Mede bi pe Middel · and brouzte hir in-to chaumbre, ro And pere was myrthe and mynstralcye · Mede to plese.

They pat wonyeth in Westmynstre 'worschiped hir alle; Gentelliche wip ioye 'pe Iustices somme
Busked hem to pe boure 'pere pe birde dwelled,
To conforte hire kyndely 'by clergise leue,
And seiden, 'mourne nought, Mede 'ne make pow no sorwe,
For we wil wisse pe kynge 'and pi wey shape,
To be wedded at pi wille 'and where pe leue liketh,
For al conscience caste 'or craft, as I trowe!'

Mildeliche Mede panne · mercyed hem alle
Of peire gret goodnesse · and gaf hem vchone
Coupes of clene golde · and coppis of siluer,
Rynges with rubies · and ricchesses manye,
The leste man of here meyne · a motoun of golde.

Thanne lauzte pei leue · pis lordes, at Mede.

With that comen clerkis · to conforte hir þe same.

And beden hire be blithe · ' for we beth þine owne,

For to worche þi wille · þe while þow my3te laste.'

Hendeliche heo þanne · bihight hem þe same,

To 'loue 30w lelli · and lordes to make,

And in þe consistorie atte courte · do calle 30wre names;

Shal no lewdnesse lette · þe leode þat I louye,

That he ne worth first auanced · for I am biknowen

Pere konnyng clerkes · shul clokke bihynde.'

panne come pere a confessoure · coped as a Frere, To Mede pe mayde · he mellud pis wordes, And seide ful softly · in shrifte as it were,

'Theiz falsenesse haued yfolwed be al bis fyfty wyntre,
I shal assoille be my-selue for a seme of whete,
And also be bi bedeman and bere wel bi message,
Amonges kniztes and clerkis conscience to torne.'

Thanne Mede for here mysdedes · to þat man kneled, And shroue hire of hire shrewednesse · shamelees, I trowe, Tolde hym a tale · and toke hym a noble, Forto ben hire bedeman · and hire brokour als.

Thanne he assoilled hir sone 'and sithen he seyde,
'We han a wyndowe a wirchyng 'wil sitten vs ful heigh;
Woldestow glase hat gable 'and graue here-inne hi name,
Siker sholde hi soule be 'heuene to haue.'
'Wist I that,' quod hat womman 'I wolde nouzt spare
For to be sowre frende, frere 'and faille sow neure;

And I shal keure 30wre kirke · 30wre cloystre do maken, 60 Wowes do whiten · and wyndowes glasen,
Do peynten and purtraye · and paye for be makynge,
That eury segge shal seyn · I am sustre of 30wre hous.'

Ac god to alle good folke · suche grauynge defendeth, To writen in wyndowes of here wel dedes, On auenture pruyde be peynted here and pompe of he worlde: For crist knowed bi conscience and bi kynde wille, And bi coste and bi coueitise and who be catel ouzte. For-bi I lere 20w, lordes · leueb suche werkes, To writen in wyndowes of 30wre wel dedes, Or to greden after goddis men whan ze delen doles; An auenture ze han zowre hire here and zoure heuene als; Nesciat sinistra quid faciat dextra. Lat nouzte bi left half · late ne rathe. Wyte what bow worchest with bi rist syde: For bus bit be gospel gode men do here almesse. 75 Meires and maceres ' that menes ben bitwene De kynge and be comune to kepe be lawes. To punyschen on pillories and pynynge-stoles Brewesteres and bakesteres · bocheres and cokes: For bise aren men on bis molde bat moste harme worcheth To be pore peple bat parcel-mele buggen. For they poysour be peple priueliche and oft. Thei rychen borw regraterye · and rentes hem buggen With pat pe pore people · shulde put in here wombe: For toke bei on trewly bei tymbred noust so heize, Ne bouste non burgages : be se ful certevne. Ac Mede be Mayde · be Maire hath bisouzte, Of alle suche sellers · syluer to take, Or presentz with-oute pens · as peces of silver. Ringes or other ricchesse be regrateres to maynetene. 'For my loue,' quod that lady ' loue hem vchone. And soffre hem to selle · somdele azeins resoun.'

Salamon be sage a sarmoun he made,

For to amende Maires and men bat kepen lawes,

And tolde hem pis teme · pat I telle thynke;

Ignis deuorabit tabernacula eorum qui libenter accipiunt
munera, &c.

Amonge pis lettered ledes 'pis latyn is to mene, That fyre shal falle, and brenne 'al to blo askes The houses and pe homes 'of hem pat desireth Jiftes or zereszyues 'bi-cause of here offices.

The kynge fro conseille cam · and called after Mede, 100 And ofsent hir alswythe · with seriauntes manye,
That brougten hir to bowre · with blisse and with ioye.

Curteisliche be kynge banne comsed to telle,
To Mede be mayde melleth bise wordes:
'Vnwittily, womman! wrouzte hastow oft,
Ac worse wrouztestow neure ban bo bow fals toke.
But I forgyue be bat gilte and graunte be my grace;
Hennes to bi deth day do so namore!

I have a knyste, conscience 'cam late fro bisunde;

3if he wilneth be to wyf 'wyltow hym have?'

'3e, lorde,' quod bat lady 'lorde forbede elles!

But I be holely at 3owre heste 'lat hange me sone!'

And panne was conscience calde 'to come and appiere Bifor pe Kynge and his conseille 'as clerkes and othere. Knelynge, conscience 'to pe kynge louted, To wite what his wille were 'and what he do shulde.

'Woltow wedde pis womman,' quod pe kynge '3if I wil assente,

For she is fayne of bi felawship for to be bi make?'

Quod conscience to be kynge 'cryst it me forbede!

Ar I wedde suche a wyf wo me bityde!

For she is frele of hir feith fykel of here speche,

And maketh men mysdo many score tymes;

Truste of hire tresore treieth ful manye.

Wyues and widewes wantounes she techeth,

And lereth hem leccherye · that loueth hire 3iftes.

3 owre fadre she felled · borw fals biheste,

And hath apoysounde popis · and peired holicherche.

Sisoures and sompnoures * suche men hir preiseth;

Shireues of shires * were shent; if she nere;

For she dob men lese here londe * and here lyf bothe.

She leteth passe prisoneres * and payeth for hem ofte,

And gyueth be gailers golde * and grotes togideres,

To vnfettre be fals * fle where hym lyketh;

And takeb be trewe bi be toppe * and tieth hym faste,

And hangeth hym for hatred * bat harme dede neure.

To be cursed in consistorie 'she counteth nouste a russhe;
For she copeth be comissarie 'and coteth his clerkis;
She is assoilled as sone 'as hir-self liketh,
And may neize as moche do 'in a moneth one,
As zowre secret seel 'in syx score dayes.

For she is priue with be pope 'prouisoures it knoweth,
For sire symonye and hir-selue 'seleth hire bulles.

She blesseth bise bisshopes 'beige bey be lewed,
Prouendreth persones 'and prestes meynteneth,
To have lemmannes and lotebies 'alle here lif-dayes,
And bringen forth barnes 'agein forbode lawes.
There she is wel with be kynge 'wo is be rewme,
For she is fauorable to the fals 'and fouleth trewthe ofte.

Bi ihesus, with here ieweles '30wre iustices she shendeth, And lith azein he lawe 'and letteth hym he gate, 155 That feith may nouzte haue his forth 'here floreines go so hikke.

pikke.

She ledeth be lawe as hire list and louedayes maketh,

And doth men lese borw hire loue bat lawe myste wynne,

De mase for a mene man bous he mote hir eure.

Lawe is so lordeliche and loth to make ende,

With-oute presentz or pens · she pleseth wel fewe. Barounes and burgeys · she bryngeth in sorwe, And alle be comune in kare bat coueyten lyue in trewthe: For clergye and coueitise · she coupleth togideres. Dis is be lyf of that lady now lorde 3if hir sorwe! 165 And alle that meynteneth here men · meschaunce hem bitvde! For pore men mowe haue no powere to pleyne hem bous bei smerte; Suche a maistre is Mede amonge men of gode.' Thanne morned Mede and mened hire to the kynge, To have space to speke · spede if she myste. The kynge graunted hir grace with a gode wille; Excuse be, 3if bow canst I can namore seggen, For conscience acuseth be ' to congey be for euere.' 'Nay, lorde,' quod bat lady ' 'leueth hym be worse, Whan wyten witterly where he wronge liggeth; There pat myschief is grete . Mede may helpe. And bow knowest, conscience · I cam nougt to chide, Ne depraue bi persone with a proude herte. Wel pow wost, wernard but aif pow wolt gabbe, pow hast hanged on myne half · elleuene tymes, And also griped my golde · gyue it where be liked; And whi bow wratthest be now wonder me thynketh. 3it I may, as I myzte · menske be with ziftes, And mayntene bi manhode · more ban bow knoweste. Ac bow hast famed me foule bifor be Kynge here. 185 For kulled I neuere no kynge · ne conseilled ber-after, Ne dede as bow demest . I do it on be kynge! In normandye was he nouste · noved for my sake; Ac bow bi-self sothely · shamedest hym ofte, Crope in-to a kaban · for colde of bi nailles, Wendest bat wyntre wolde haue lasted euere.

And draddest to be ded for a dym cloude,

And hiedest homeward · for hunger of bi wombe. With-out pite, piloure pore men bow robbedest, And here here bras at bi bakke to caleys to selle. 195 There I laste with my lorde his lyf for to saue, I made his men meri and mornyng lette. I batered hem on be bakke and bolded here hertis, And dede hem hoppe, for hope to have me at wille. Had I ben Marschal of his men · bi Marie of heuene! I durst haue leyde my lyf and no lasse wedde, He shulde have be lorde of bat londe a lengthe and a brede, And also Kyng of bat kitthe his kynne for to helpe, De leste brolle of his blode · a barounes pere! Cowardliche bow, conscience · conseiledst hym bennes, 205 To leuen his lordeship · for a litel siluer, That is be richest rewme bat reyne ouer houeth! It bicometh to a kynge bat kepeth a rewme, To ziue Mede to men · bat mekelich hym serueth, To alienes and to alle men . to honoure hem with aiftes; 210 Mede maketh hym biloued and for a man holden. Emperoures and Erlis and al manere lordes, For ziftes, han zonge men to renne and to ride. The pope and alle prelatis · presentz vnderfongen. And medeth men hem-seluen · to meyntene here lawes. Seruauntz for her seruise we seth well be sothe, Taken Mede of here maistre · as bei mowe acorde. Beggeres for here biddynge · bidden men Mede: Mynstralles for here murthe mede bei aske. pe kynge hath mede of his men · to make pees in londe: Men bat teche chyldren · craue of hem mede. Prestis bat precheth be poeple to gode, asken mede. And masse-pans and here mete at be mele tymes. Alkynnes crafty men · crauen Mede for here prentis:

Marchauntz and Mede · mote nede go togideres:

335

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No wiste, as I wene ' with-oute Mede may libbe.'

Quod be kynge to conscience · 'bi cristel as me thynketh, Mede is wel worthi · be maistrye to haue!'

'Nay,' quod conscience to be Kynge and kneled to be erthe.

'There aren two manere of Medes · my lorde, with 30wre lene.

pat one, god of his grace · graunteth, in his blisse,

To bo bat wel worchen whil bei ben here.

The prophete precheth per-of and put it in be sautere. Domine, quis habitabit in tabernaculo tuo?

"Lorde, who shal wonye in bi wones and with bine holi seyntes,

Or resten on bi holy hilles?" . bis asketh dauid: 235 And dauyd assoileth it hym-self as be sauter telleth,

Qui ingreditur sine macula, & operatur iusticiam,

"Tho bat entren of o colour and of on wille,

And han wrougte werkis with rigte and with reson;

And he bat ne vseth naugte be lyf of vsurye,

And enfourmeth pore men and pursueth treuthe;

Qui pecuniam suam non dedit ad vsuram, & munera super innocentem, &c.;

And alle pat helpeth be innocent and halt with be ristful, With-oute mede doth hem gode and be trewthe helpeth"---Suche manere men, my lorde · shal haue pis furst Mede Of god, at a grete nede · whan bei gone hennes. There is an-other Mede mesurelees bat maistres desireth; To meyntene mysdoers · Mede bei take;

And bere-of seith be sauter in a salmes ende,

In quorum manibus iniquitates sunt, dextera corum repleta est muneribus;

And he bat gripeth her golde ' so me god helpe! Shal abie it bittere · or be boke lyeth!

Prestes and persones · pat plesynge desireth,

That taketh Mede and moneie · for messes pat pei syngeth,

Taketh here mede here · as Mathew vs techeth;

Amen, amen, receperunt mercedem suam.

That laboreres and lowe folke 'taketh of her maistres,
It is no manere Mede 'but a mesurable hire.
In marchandise is no mede 'I may it wel a-vowe;

155
It is a permutacioum apertly 'a penyworth for an othre.

Ac reddestow neuere Regum ' pow recrayed Mede, Whi pe veniaunce fel ' on Saul and on his children? God sent to Saul ' bi Samuel pe prophete, pat agage of amaleke ' and al his peple aftre Shulde deye for a dede ' pat done had here eldres.

"For-pi," seid Samuel to Saul "god hym-self hoteth
The be boxome at his biddynge his wille to fulfille:
Wende to amalec with pyn oste and what pow fyndest pere,
slee it:

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275

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Biernes and bestes 'brenne hem to ded;
Wydwes and wyues 'wommen and children,
Moebles and vnmoebles 'and al þat þow my3te fynde,
Brenne it, bere it nou3te awey 'be it neuere so riche
For mede ne for moneie; 'loke þow destruye it,
Spille it and spare it nou3te 'bow shalt spede þe bettere." 270

And for he coueyted her catel and he kynge spared, Forbare hym and his bestes bothe as he bible witnesseth, Otherwyse han he was warned of he prophete, God seide to Samuel hat Saul shulde deye, And all his sede for hat synne shenfullich ende.

Such a myschief Mede made Saul he kynge to haue, That god hated hym for euere and alle his eyres after. The culorum of his cas kepe I nouste to shewe; An auenture it noyed men none ende wil I make. For so is his worlde went wih hem hat han powere,

295

That who-so seyth hem sothes · is sonnest yblamed.

I, conscience, knowe bis ' for kynde witt me it tauzte,
pat resoun shal regne ' and rewmes gouerne;
And rizte as agag hadde ' happe shul somme.
Samuel shal sleen hym ' and Saul shal be blamed,
And dauid shal be diademed ' and daunten hem alle,
And one cristene kynge ' kepen hem alle.

Shal na more Mede · be maistre, as she is nouthe,
Ac loue and lowenesse · and lewte togederes,
pise shul be maistres on molde · treuthe to saue.

And who-so trespasseth agein treuthe or taketh agein his wille,

Leute shal don hym lawe • and no lyf elles.

Shal no seriaunt for here seruyse • were a silke howue,

Ne no pelure in his cloke • for pledyng atte barre.

Mede of mys-doeres • maketh many lordes,

And ouer lordes lawes • reuleth be rewmes.

Ac kynde loue shal come zit and conscience togideres, And make of lawe a laborere suche loue shal arise, And such a pees amonge be peple and a perfit trewthe, pat iewes shal wene in here witte and waxen wonder glade, pat Moises or Messie be come into bis erthe,

Alle pat bereth baslarde · brode swerde or launce,

Axe other hachet · or eny wepne ellis,

Shal be demed to be deth · but if he do it smythye

In-to sikul or to sithe · to schare or to kulter;

Conflabunt gladios suos in vomeres, &c.; Eche man to pleye with a plow pykoys or spade, Spynne, or sprede donge or spille hym-self with sleuthe.

Prestes and persones with placebo to hunte,

And dyngen vpon dauid eche a day til eue.

Huntynge or haukynge if any of hem vse,

E

His boste of his benefys worth bynome hym after. Shal neither kynge ne knyzte · constable ne Meire Ouer-lede be comune · ne to be courte sompne, Ne put hem in panel to don hem pliste here treuthe. 315 But after be dede bat is don one dome shal rewarde, Mercy or no mercy as treuthe wil acorde.

Kynges courte and comune courte consistorie and chapitele,

Al shal be but one courte and one baroun be justice: Thanne worth trewe-tonge, a tidy man bat tened me neuere. 320

Batailles shal non be ' ne no man bere wepne, And what smyth bat ony smytheth be smyte ber-with to dethe; Non leuabit gens contra gentem gladium, &c.

And er bis fortune falle · fynde men shal be worste, By syx sonnes and a schippe and half a shef of arwes: And be myddel of a mone · shal make be iewes to torne, 325 And saracenes for pat sizte shulle synge gloria in excelsis, &c.,

For Makomet & Mede · myshappe shal bat tyme: For, melius est bonum nomen quam divicie multe,

Also wroth as be wynde wex Mede in a while, 'I can no latyn,' quod she 'clerkis wote be sothe. Se what Salamon seith in Sapience bokes. That hij bat giueth giftes be victorie wynneth. & moche worschip had ber-with as holiwryt telleth.

Honorem adquiret qui dat munera, &c.'

"I leue wel, lady,' quod conscience " 'bat bi latyne be trewe:

Ac bow art like a lady bat redde a lessour ones. Was, omnia probate and bat plesed here herte, For pat lyne was no lenger · atte leues ende. Had she loked pat other half and pe lef torned,

335

330

She shulde haue founden fele wordis · folwyng ber-after, Quod bonum est tenete; · treuthe bat texte made!

And so ferde 3e, madame! ' 3e couthe namore fynde, 340
Tho 3e loked on sapience ' sittynge in 3oure studie.

Dis tixte pat 3e han tolde ' were gode for lordes,
Ac 30w failled a cunnyng clerke ' pat couthe pe lef haue torned!

And if 3e seche sapience est 'fynde shal 3e þat folweth,

A ful teneful tixte 'to hem þat taketh Mede,

And þat is, animam autem aufert 'accipientium, &c.:

And þat is þe taille of þe tixte 'of þat þat 3e schewed,

Þat, þei3e we wynne worschip 'and wiþ mede haue victorie,

Pe soule þat þe sonde taketh 'bi so moche is bounde.'

349

PASSUS IV.

Passus quartus de visione, vt supra.

'ESSETH,' seith be kynge 'I suffre 30w no lengere.

3e shal saustne for sothe 'and serue me bothe.

Kisse hir,' quod be kynge 'conscience, I hote.'

'Nay, bi criste,' quod conscience 'congeye me for euere!

But resoun rede me ber-to 'rather wil I deye!'

'And I comaunde be,' quod be Kynge 'to conscience banne,

'Rape be to ride ' and resoun bow feeche;
Comaunde hym bat he come ' my conseille to here.
For he shal reule my rewme ' and rede me be beste,
And acounte with be, conscience ' so me cryst helpe,
How bow lernest be peple ' be lered and be lewede.'

'I am fayne of þat forwarde' seyde þe freke þanne, And ritt rizte to resoun and rowneth in his ere, And seide as þe kynge badde and sithen toke his leue.

'I shal arraye me to ride,' quod resoun 'reste be a while'—

IC

And called catoun his knaue · curteise of speche,
And also tomme trewe-tonge- · tell-me-no-talesNe-lesyng-to-lawze-of- · for-I-loued-hem-neuere—

'And sette my sadel vppon suffre- · til-I-se-my-tyme,
And lete warrok it wel · with witty-wordes gerthes,
And hange on hym be heuy brydel · to holde his hed lowe,
For he wil make wehe · tweye er he be there.'

Thanne conscience vppon his caple · kaireth forth faste.

And resouz with hym rit rownynge togideres,
Whiche maistries Mede raketh on his erthe.
One waryn wisdom And witty his fere

25

51

Folwed hem faste for bei haued to done

In be cheker and at he chauncerie to

In pe cheker and at pe chauncerie to be discharged of pinges;

And riden fast, for resoun • shulde rede hem be beste,

For to saue hem, for silver • fro shame and fram harmes. 30

And conscience knewe hem wel ' pei loued coueitise, And bad resoun ride faste ' and recche of her noither, ' Dere aren wiles in here wordes ' and with Mede pei dwelleth; There as wratthe and wranglyng is ' pere wynne pei siluer;

Ac pere is loue and lewte ' pei wil nouzte come pere; 35

Contricio & infelicitas in vijs eorum, &c.

pei ne gyueth nouzte of god · one gose wynge,

Non est timor dei ante oculos eorum.

For, wot god, bei wolde do more ' for a dozeine chickenes, Or as many capones ' or for a seem of otes, Pan for loue of owre lorde ' or alle hise leue seyntes. For-bi, resoun, lete hem ride ' bo riche, bi hem-seluen,

For conscience knoweth hem nouste 'ne cryst, as I trowe.'

And panne resoun rode faste ' pe rizte heize gate, As conscience hym kenned ' til pei come to pe kynge.

Curteisliche be kynge banne come azein resoun, And bitwene hym-self and his sone sette hym on benche, 45 And wordeden wel wyseli a gret while togideres.

And panne come pees in-to parlement and put forth a bille,

How wronge azeines his wille ' had his wyf taken.

'Bothe my gees & my grys ' his gadelynges feecheth;

I dar nouzte for fere of hym ' fyzte ne chyde.

He borwed of me bayard ' he brouzte hym home neure,

Ne no ferthynge ber-fore · for nauzte I couthe plede.
He meyneteneth his men · to morther myne hewen, 55
Forstalleth my feyres and figteth in my chepynge,
And breketh vp my bernes dore and bereth aweye my
whete,
And taketh me but a taile · for ten quarteres of otes;
And 3et he bet me per-to and lyth bi my Mayde,
I nam nouste hardy for hym vneth to loke.'
The kynge knewe he seide sothe for conscience hym
tolde,
pat wronge was a wikked luft and wrouzte moche sorwe.
Wronge was afered panne · and wisdome he sou;te
To make pees with his pens and profered hym manye,
And seide, 'had I loue of my lorde be kynge litel wolde I
recche, 6g
Theize pees and his powere pleyned hym eure!'
po wan wisdome and sire waryn be witty,
For pat wronge had ywrouzte · so wikked a dede,
And warned wronge po with such a wyse tale;
'Who-so worcheth bi wille wratthe maketh ofte;
I seye it bi pi-self · pow shalt it wel fynde.
But if Mede it make · pi myschief is vppe,
For bothe pi lyf and pi londe · lyth in his grace.'
Thanne wowed wronge · wisdome ful zerne,
To make his pees with his pens handi-dandi payed.
Wisdome and witte panne wenten togideres,
And toke Mede myd hem · mercy to winne.
Pees put for his hed and his panne blody;
'Wyth-outen gilte, god it wote 'gat I his skahe,
Conscience and be comune knowen be sothe.
Ac wisdom and witt · were about faste
To ouercome be kyng with catel, 3if bei myste.
De kynge swore, bi crist and bi his crowne bothe.

Pat wronge for his werkis · sholde wo polye,

And comaunded a constable · to casten hym in yrens,

'And late hym nouste pis seuene sere · seen his feet ones.'

'God wot,' quod wysdom · 'pat were nauste pe beste;

And he amendes mowe make · late meynprise hym haue;

And be borwgh for his bale and biggen hym bote,

And so amende pat is mysdo and euermore pe bettere.

Witt acorded per-with and seide pe same:

Bettere is pat bote bale adoun brynge,

pan bale be ybette · & bote neuere be bettere.'

And panne gan Mede to mengen here and mercy she bisought,

And profred pees a present al of pure golde:

'Haue his, man, of me,' quod she 'to amende hi skahe,
For I wil wage for wronge he wil do so namore.'

Pitously pees panne · prayed to pe kynge

To have mercy on pat man 'pat mys-did hym so ofte:
'For he hath waged me wel 'as wysdome hym tauzte,
And I forgyue hym pat gilte 'with a goode wille,

So bat be kynge assent; 'I can seve no bettere; For Mede hath made me amendes 'I may namore axe.'

'Nay,' quod be Kynge bo ''so me cryst helpe!
Wronge wendeth nouzte so awaye 'arst wil I wite more; 105
For loupe he so liztly 'laughen he wolde,
And efte be balder be 'to bete myne hewen;
But resoun haue reuthe on hym 'he shal rest in my stokkes.

And pat as longe as he lyueth but lowenesse hym borwe.'

Somme men redde Resoun po to haue reuthe on pat schrewe.

And for to conseille be kynge and conscience after,

That Mede moste be meynpernour resoun bei bisouste.

'Rede me nouzte,' quod resoun ' no reuthe to haue, Til lordes and ladies ' louien alle treuthe, And haten al harlotrye · to heren it, or to mouthen it;

Tyl pernelles purfil · be put in here hucche;

And childryn cherissyng · be chastyng with zerdes;

And harlotes holynesse · be holden for an hyne;

Til clerken coueitise be · to clothe be pore and to fede,

And religious romares · recordare in here cloistres,

As seynt Benet hem bad · Bernarde and Fraunceys;

And til prechoures prechyng · be preued on hem-seluen;

Tyl be kynges conseille · be be comune profyte;

Tyl bisschopes baiardes · ben beggeres chambres,

Here haukes and her houndes · helpe to pore Religious; 125

And til seynt Iames be souzte ' pere I shal assigne,
That no man go to Galis ' but if he go for euere;
And alle Rome-renneres ' for robberes of byzonde
Bere no siluer ouer see ' pat signe of kynge shewep,
Noyther graue ne vngraue ' golde noither siluer,
Vppon forfeture of pat fee ' who-so fynt hym at Douere,
But if it be marchaunt or his man ' or messagere with letteres,
Prouysoure or prest ' or penaunt for his synnes.

And 3et,' quod resoun, 'bi be Rode 'I shal no reuthe haue,
While Mede hath be maistrye 'in bis moot-halle.

Ac I may shewe ensaumples 'as I se other-while;
I sey it by my-self,' quod he 'and it so were
That I were kynge with crowne to kepen a Rewme,
Shulde neuere wronge in bis worlde bat I wite myste,
Ben vnpunisshed in my powere for peril of my soule!

Ne gete my grace for giftes 'so me god saue!

Ne for no Mede haue mercy but mekenesse it make.

For nullum malum be man mette with inpunitum.

For nullum malum be man mette with inpunitum, And badde nullum bonum be irremuneratum.

Late 30wre confessoure, sire Kynge construe his vn-glosed; 145

And 3if 3e worken it in werke · I wedde myne eres,

That lawe shal ben a laborere · and lede a-felde donge, And loue shal lede bi londe · as be lief lyketh!'

Clerkes pat were confessoures · coupled hem togideres,
Alle to construe pis clause · and for pe kynges profit,
150
Ac nouze for conforte of pe comune · ne for pe kynges soule.
For I seize mede in the moot-halle · on men of lawe wynke,

And bei lawghyng lope to hire and lafte resoun manye.

Waryn wisdome · wynked vppon Mede,

And seide, 'Madame, I am 30wre man what so my mouth iangleth;

I falle in floreines,' quod þat freke ' 'an faile speche ofte.'
Alle riztful recorded ' þat resoun treuthe tolde,

And witt acorded per-with and comended his wordes,

And he moste peple in he halle and manye of he grete, And leten mekenesse a maistre and Mede a mansed

schrewe.

Loue lete of hir liste · and lewte sit lasse,

And seide it so heise · pat al pe halle it herde,

'Who-so wilneth hir to wyf · for welth of her godis,

But he be knowe for a koke-wolde · kut of my nose!'

Mede mourned bo · and made heuy chere.

165

Ac a sysoure and a sompnoure · sued hir faste,
And a schireues clerke · byschrewed al pe route,
'For ofte haue I,' quod he · 'holpe 30w atte barre,
And 3it 3eue 3e me neuere · pe worthe of a russhe.'

170

The kynge called conscience and afterwardes resoun,
And recorded pat resoun had rigtfullich schewed,
And modilich vppon Mede with myste pe Kynge loked,
And gan wax wrothe with lawe for Mede almoste had shent
it.

And seide, 'porw 30wre lawe, as I leue · I lese many chetes; Mede ouer-maistrieth lawe · and moche treuthe letteth. 176 Ac resour shal rekene with 30w · 3if I regne any while,
And deme 30w, bi bis day · as 3e han deserued.

Mede shal nouzte meynprise 30w · bi be Marie of heuene!

I wil haue leute in lawe · and lete be al 30wre ianglyng, 180

And as moste folke witnesseth wel · wronge shal be demed.

Quod conscience to be kynge ''but the comune wil assent, It is ful hard, by myn hed 'here-to to brynge it, Alle 30wre lige leodes 'to lede bus euene.'

'By hym hat rauste on he rode' quod resoun to he kynge, 'But if I reule hus sowre rewme rende out my ribbes! 186 3if se bidden buxomnes be of myne assente.'

'And I assent,' seith be kynge 'by seynte Marie my lady,
Be my conseille comen of clerkis and of erlis.
Ac redili, resoun bow shalt nouste ride fro me,
For as longe as I lyue lete be I nelle.'

'I am aredy,' quod resoun 'to reste with 30w euere, So conscience be of owre conseille I kepe no bettere.' 'And I graunt,' quod the kynge 'goddes forbode it faile! Als longe as owre lyf lasteth 'lyue we togideres.'

PASSUS V.

Passus quintus de Visione.

THE kyng and his knightes to the kirke wente.

To here matynes of be day and be masse after.

Danne waked I of my wynkynge and wo was with-alle,

Dat I ne hadde sleped sadder and yseizen more.

Ac er I hadde faren a fourlonge feyntise me hente,

That I ne myste ferther a-foot for defaute of slepynge;

And sat softly adown and seide my bileue,

And so I babeled on my bedes bei brougte me a-slepe.

And panne saw I moche more pan I bifore tolde,

For I say pe felde ful of folke pat I bifore of seyde,

And how resour gan arrayen hym alle pe reume to preche,

And with a crosse afor pe kynge comsed bus to techen.

He preued bat bise pestilences were for pure synne, And be southwest wynde on saterday at euene Was pertliche for pure pryde and for no poynt elles. Piries and plomtrees were puffed to be erthe, In ensample, 3e segges 3e shulden do be bettere. Beches and brode okes were blowen to be grounde, Torned vpward her tailles in tokenynge of drede, bat dedly synne at domesday shal fordon hem alle.

Of his matere I myste mamely ful longe,
Ac I shal seye as I saw so me god helpe!
How pertly afor he poeple resour gan to preche.

He bad wastoure go worche what he best couthe,

And wynnen his wastyng · with somme manere crafte.

And preyed peronelle · her purfyle to lete,

And kepe it in hir cofre ' for catel at hire nede.

Thomme stowue he tauste to take two staues,

And fecche felice home fro be wyuen pyne.

He warned watt ' his wyf was to blame,

pat hire hed was worth halue a marke ' his hode nouzte worth
a grote.

And bad bette kut a bow other tweyne,

And bete betoun per-with but if she wolde worche.

And panne he charged chapmen to chasten her childeren;

'Late no wynnynge hem forweny whil bei be 30nge, 35

Ne for no pouste of pestilence • plese hem nouzte out of resoun.

My syre seyde so to me · and so did my dame, pat be leuere childe · be more lore bihoueth, And Salamon seide be same · bat Sapience made, Oui parcit virge, odit filium.

De Englich of his latyn is 'who-so wil it knowe,
Who-so spareth he sprynge 'spilleth his children'

Who-so spareth be sprynge 'spilleth his children.'

And sithen he preyed prelatz and prestes to-gideres,

'pat ze prechen to be peple preue it on zowre-seluen,

And doth it in dede it shal drawe 30w to good;

If 3e lyuen as 3e leren vs · we shal leue 30w be bettere.'

And sithen he radde Religioun · here reule to holde—

'Leste be kynge and his conseille '3 owre comunes appayre, And ben stuwardes of 3 owre stedes 'til 3e be ruled bettre.'

And sithen he conseilled be kynge be comune to louye, It is be tresore, if tresoun ne were and triacle at be nede.' And sithen he prayed be pope haue pite on holicherche, 51

And er he gyue any grace 'gouerne firste hym-selue.

'And 3e that han lawes to kepe 'late treuthe be 30wre coueytise.

More pan golde or other gystes · if 3e wil god plese;
For who-so contrarieth treuthe · he telleth in pe gospel,
That god knoweth hym nouzte · ne no seynte of heuene;

Amen dico vobis, nescio vos.

And 3e bat seke seynte Iames · and seintes of Rome, Seketh seynt treuthe · for he may saue 30w alle; Qui cum patre & filio · bat feire hem bifalle

pat suweth my sermon; ' · and bus seyde resour.

Thanne ran repentance · and reherced his teme,

And gert wille to wepe · water with his eyen.

60

SUPERBIA.

Peronelle proude-herte · platte hir to be erthe,
And lay longe ar she loked · and 'lorde, mercy!' cryed,
And byhiste to hym · bat vs alle made,
She shulde vnsowen hir serke · and sette bere an heyre
To affaiten hire flesshe · bat flerce was to synne:
'Shal neuere heise herte me hente · but holde me lowe,
And suffre to be myssayde— · and so did I neuere.
But now wil I meke me · and mercy biseche,
For al bis I haue · hated in myne herte.'

70

LUXURIA.

panne lecchoure seyde 'allas!' · and on owre lady he cryed,

To make mercy for his mis-dedes · bitwene god and his soule,

With pat he shulde be saterday seuene zere bere-after, Drynke but myd be doke and dyne but ones.

75

INUIDIA.

Enuye with heuy herte · asked after schrifte, And carefullich mea culpa · he comsed to shewe. He was as pale as a pelet in pe palsye he semed,
And clothed in a caurimaury I couthe it nouzte discreue;
In kirtel and kourteby and a knyf bi his syde;
So
Of a freres frokke were pe forsleues.
And as a leke hadde yleye longe in pe sonne,

So loked he with lene chekes 'lourynge foule.

His body was to-bolle for wratthe ' bat he bote his lippes,

And wryngynge he zede with be fiste ' to wreke hym-self he

bourte 85

With werkes or with wordes 'whan he seighe his tyme.

Eche a worde pat he warpe 'was of an Addres tonge,

Of chydynge and of chalangynge 'was his chief lyflode,

With bakbitynge and bismer 'and beryng of fals witnesse;

Dis was al his curteisye 'where pat euere he shewed hym. 90

'I wolde ben yshryue,' quod pis schrewe 'and I for shame durst;

I wolde be gladder, bi god · þat gybbe had meschaunce, Than boure I had þis woke ywonne · a weye of essex chese.

I haue a neighbore neyze me · I haue ennuyed hym ofte,
And lowen on hym to lordes · to don hym lese his siluer,
And made his frendes ben his foon · thorw my false tonge;
His grace and his good happes · greueth me ful sore.
Bitwene many and many · I make debate ofte,
Pat bothe lyf and lyme · is lost borw my speche.
And whan I mete him in market · bat I moste hate,
I hailse hym hendeliche · as I his frende were;
For he is douztier ban I · I dar do non other.
Ac hadde I maystrye and myzte · god wote my wille!

And whan I come to be kirke · and sholde knele to be

Rode,
And preye for he poeple as he prest techeth,
For pilgrimes and for palmers for alle he poeple after.

panne I crye on my knees · pat cryste 3 if hem sorwe

110

pat baren awey my bolle · and my broke schete. Awey fro be auter banne turne I myn eyghen,

And biholde how Eleyne · hath a newe cote:

I wisshe panne it were myne and al be webbe after.

And of mennes lesynge I laughe bat liketh myn herte; And for her wynnynge I wepe and waille be tyme, And deme bat hij don ille · bere I do wel worse; Who-so vndernymeth me here-of · I hate hym dedly after. 116

I wolde bat vche a wyght were my knaue,

For who-so hath more ban I · bat angreth me sore. And bus I lyue louelees · lyke a luther dogge,

That al my body bolneth · for bitter of my galle.

I myste nouste eet many seres as a man ouste, 120 For enuye and yuel wille ' is yuel to defye. May no sugre ne swete binge · asswage my swellynge,

Ne no diapenidion · dryue it fro myne herte, Ne noyther schrifte ne shame · but ho-so schrape my mawe?'

'3us, redili,' quod repentaunce and radde hym to be beste. 125

Sorwe of synnes is sauacioun of soules.'

'I am sori,' quod bat segge . 'I am but selde other, And bat maketh me bus megre for I ne may me venge. Amonges Burgeyses haue I be · dwellynge At Londoun, And gert bakbitinge be a brocoure to blame mennes ware. Whan he solde and I nouzte ' panne was I redy To lye and to loure on my neighbore and to lakke his chaffare.

I wil amende bis, zif I may borw myzte of god almyzty.

Now awaketh wratthe · with two whyte eyen, And nyuelvnge with be nose and his nekke hangynge. 'I am wrath,' quod he 'I was sum-tyme a frere,

And pe couentes Gardyner · for to graffe ympes;
On limitoures and listres · lesynges I ymped,
Tyl pei bere leues of low speche · lordes to plese,
And sithen pei blosmed obrode · in boure to here shriftes.
And now is fallen per-of a frute · pat folke han wel leuere 141
Schewen her schriftes to hem · pan shryue hem to her persones.

And now persones han parceyued · pat Freres parte with hem.

pise possessioneres preche · and depraue freres,
And freres fyndeth hem in defaute · as folke bereth witnes,
That whan bei preche be poeple · in many place aboute,
I, wrath, walke with hem · and wisse hem of my bokes.

Pus bei speken of spiri/ualte · bat eyther despiseth other,
Til bei be bothe beggers · and by my spiri/ualte libben,
Or elles alle riche · and riden aboute.

I, wrath, rest neuere · bat I ne moste folwe

I, wrath, rest neuere ' pat I ne moste folwe This wykked folke ' for suche is my grace.

I have an aunte to nonne ' and an abbesse bothe,
Hir were levere swowe or swelte ' pan suffre any peyne.
I have be cook in hir kichyne ' and pe couent served
Many monthes with hem ' and with monkes bothe.
I was pe priouresses potagere ' and other poure ladyes,
And made hem ioutes of iangelynge ' pat dame Iohanne was
a bastard,

And dame Clarice a kniztes douzter · ac a kokewolde was hire syre,

And dame Peronelle a prestes file · Priouresse worth she neuere.

Of wykked wordes I, wrath · here wortes I-made, Til "pow lixte" and "pow lixte" · lopen oute at ones, And eyther hitte other · vnder pe cheke;

164

Hadde þei had knyues, bi cryst ' her eyther had killed other.

Seynt Gregorie was a gode pope ' and had a gode forwit,

pat no priouresse were prest ' for þat he ordeigned.

pei had þanne ben infamis þe firste day ' þei can so yuel hele

conseille.

Amonge monkes I mijte be 'ac many tyme I shonye;
For pere ben many felle frekis 'my feres to aspye,
17c
Bothe Prioure an supprioure 'and owre pater abbas;
And if I telle any tales 'pei taken hem togyderes,
And do me faste frydayes 'to bred and to water,
And am chalanged in pe chapitelhous 'as I a childe were,

For-pi haue I no lykyng with po leodes to wonye.

I ete there vnthende fisshe and fieble ale drynke;

Ac other while, whan wyn cometh whan I drynke wyn at eue,

I have a fluxe of a foule mouthe · wel fyue dayes after.

Al pe wikkednesse pat I wote · bi any of owre bretheren, 180

I couth it in owre cloistre · pat al owre couent wote it.'

'Now repent be,' quod Repentaunce · 'and reherce bow neure

Conseille hat how cnowest · bi contenaunce ne bi rizte;
And drynke nouzte ouer delicatly · ne to depe noyther,
Dat hi wille bi cause her-of · to wrath myzte torne.

185
Esto sobrius,' he seyde · and assoilled me after,
And bad me wilne to wepe · my wikkednesse to amende.

AUARICIA.

And panne cam coueytise · can I hym nouzte descryue,
So hungriliche and holwe · sire Heruy hym loked.
He was bitelbrowed · and baberlipped also,
With two blered eyghen · as a blynde hagge;
And as a letheren purs · lolled his chekes,

Wel sydder pan his chyn 'pei chiueled for elde;
And as a bondman of his bacoun' his berde was bidraueled.
With an hode on his hed 'a lousi hatte aboue,
And in a tauny tabarde 'of twelue wynter age,
Al totorne and baudy 'and ful of lys crepynge;
But if pat a lous couthe haue lopen pe bettre,
She sholde nouste haue walked on pat welche 'so was it thredebare.

'I have ben coueytouse,' quod pis caityue · 'I biknowe it here:

For some tyme I serued · Symme atte Stile,
And was his prentis ypligte · his profit to wayte.

First I lerned to lye · a leef other tweyne,
Wikkedlich to weye · was my furst lessoun.

To Wy and to Wynchestre · I went to be faire,
With many manere marchandise · as my Maistre me higte;
Ne had be grace of gyle · ygo amonge my ware,
It had be vnsolde bis seuene zere · so me god helpe!

Thanne drowe I me amonges draperes · my donet to lerne, To drawe be lyser alonge · be lenger it semed; alo Amonge be riche rayes · I rendred a lessoun, To broche hem with a paknedle · and plaited hem togyderes, And put hem in a presse · and pynned hem berinne, Tyl ten 3erdes or twelue · hadde tolled out threttene.

My wyf was a webbe · and wollen cloth made;
She spak to spynnesteres · to spynnen it oute.

Ac be pounde bat she payed by · poised a quarteroun more,
Than myne owne auncere · who-so weyged treuthe.

I bouzte hir barly malte · she brewe it to selle,
Peny-ale and podyng-ale · she poured togideres
For laboreres and for low folke; · pat lay by hym-selue.

The best ale lay in my boure or in my bedchambre, And who-so bummed per-of bouste it per-after,

A galoun for a grote · god wote, no lesse;

And 3it it cam in cupmel • pis craste my wys vsed.
Rose be regratere · was hir riste name;
She hath holden hokkerye · al hire lyf-tyme.
Ac I swere now, so the ik · pat synne wil I lete,
And neuere wikkedliche weye · ne wikke chaffare vse,
But wenden to Walsyngham and my wyf als,
And bidde be Rode of bromeholme · brynge me oute of dette.
'Repentedestow be euere,' quod repentance · 'ne restitu
'3us, ones I was herberwed,' quod he ' with an hep o
chapmen,
I roos whan bei were arest and yrifled here males.'
'That was no restitucioun,' quod repentance 'but a robberes thefte,
pow haddest be better worthy be hanged perfore
pan for al pat bow hast here shewed.'
'I wende ryflynge were restitucioun,' quod he 'for I
lerned neuere rede on boke,
And I can no frenche in feith but of he ferthest ende of
norfolke.'
'Vsedestow euere vsurie,' quod repentaunce 'in alle pi
lyf-tyme?'
'Nay, sothly,' he seyde ' 'saue in my 3outhe.
I lerned amonge lumbardes and iewes a lessoun,
To wey pens with a peys and pare be heuyest,
And lene it for loue of be crosse to legge a wedde and lese
it;
Suche dedes I did wryte · 3if he his day breke.
I haue mo maneres porw rerages · pan porw miseretur &
comodat.
I haue lent lordes and ladyes my chaffare,
And ben her brocour after and bouste it my-self.

52 PASSUS V.
Eschaunges and cheuesances · with suche chaffare I dele,
And lene folke bat lese wol a lyppe at euery noble.
And with lumbardes lettres · I ladde golde to Rome,
And toke it by taille here and tolde hem pere lasse.'
'Lentestow euere lordes · for loue of her mayntenaunce?'
'3e, I haue lent lordes · loued me neuere after,
And haue ymade many a knyzte bothe mercere &
drapere, 25.
pat payed neuere for his prentishode · nouzte a peire gloues.
'Hastow pite on pore men ' pat mote nedes borwe?'
'I have as moche pite of pore men as pedlere hath o
cattes,
pat wolde kille hem, yf he cacche hem myste · for coueitis

of here skynnes.'

Artow manlyche amonge bi neighores of bi mete and drynke?'

'I am holden,' quod he 'as hende 'as hounde is in kychyne,

Amonges my neighbores, namelich · such a name ich haue.'

'Now god lene neure,' quod repentance 'but bow repent be rather.

De grace on bis grounde · bi good wel to bisette,

Ne bine ysue after be haue ioye of bat bow wynnest, Ne bi excecutours wel bisett be siluer bat bow hem leuest;

And bat was wonne with wronge with wikked men be

despended.

For were I frere of pat hous . pere gode faith and charite is. I nolde cope vs with bi catel ' ne owre kyrke amende,

Ne haue a peny to my pitaunce · of byne, bi my soule hele.

For be best boke in owre hous beize brent golde were be leues.

And I wyst wytterly bow were suche as bow tellest.

Or elles pat I koupe knowe it by any kynnes wise.

Seruus es alterius · cum fercula pinguia queris,

Pane tuo pocius · vescere, liber eris.

275

Thow art an vnkynde creature · I can be nougte assoille;

Til pow make restitucioun and rekne with hem alle,

And sithen pat resoun rolle it in pe regystre of heuene,

That pow hast made vche man good · I may pe nouste assoille;

Non dimittitur peccatum, donec restituatur ablatum, &c.
For alle hat haue of hi good haue god my trouthe! 280

Ben holden at be heighe dome to helpe be to restitue.

And who so leueth nouste pis be soth boke in pe sauter glose,

In miserere mei deus · where I mene treuthe;

Ecce enim veritatem dilexisti, &c.

Shal neuere werkman in bis worlde · bryue wyth bat bow wynnest;

Cum sancto sanctus eris · construe me þat on englische.' 295

Thanne wex þat shrewe in wanhope · and walde haue hanged him-self,

Ne hadde repentaunce be rather reconforted hym in his manere,

'Haue mercye in hi mynde and with hi mouth biseche it, For goddes mercye is more han alle hise other werkes; Misericordia eius super omnia opera eius, &c.

And al pe wikkednesse in pis worlde pat man myste worche or thynke,

Ne is no more to be mercye of god ban in be see a glede;

Omnis iniquitas quantum ad misericordiam dei, est quast

sintilla in medio maris.

For pow hast no good grounde to gete be with a wastel,

But if it were with thi tonge or ellis with hi two hondes.

For he good hat how hast geten bigan al with falsehede,

And as longe as how lyuest her-with how seldest nouste, but borwest.

And if pow wite neuere to whiche 'ne whom to restitue,
Bere it to pe bisschop 'and bidde hym of his grace,
Bisette it hym-selue 'as best is for pi soule.
For he shal answere for pe 'at pe heygh dome,
For pe and for many mo 'pat man shal zif a rekenynge,
What he lerned zow in lente 'leue pow none other,
And what he lent zow of owre lordes good 'to lette zow fro
synne.'

GULA.

Now bigynneth glotoun for to go to schrifte, And kaires hym to-kirke-ward · his coupe to schewe. 305 Ac Beton be brewestere · bad hym good morwe, And axed of hym with pat · whiderward he wolde. 'To holi cherche,' quod he ' forto here masse. And sithen I wil be shryuen . and synne namore.' 'I haue gode ale, gossib,' quod she 'glotown, wiltow assave?' 310 'Hastow auzte in bi purs any hote spices?' 'I have peper and piones,' quod she ' and a pounde of garlike, A ferthyngworth of fenel-seed · for fastyngdayes.' panne goth glotoun in . and grete othes after: Cesse be souteresse · sat on be benche, 315 Watte be warner · and hys wyf bothe, Tymme be tynkere and tweyne of his prentis. Hikke be hakeneyman and hughe be nedeler. Clarice of cokkeslane · and be clerke of be cherche, Dawe be dykere and a dozeine other: 320

330

Sire Piers of Pridie · and Peronelle of Flaundres, A ribibour, a ratonere · a rakyer of chepe. A ropere, a redyngkyng and Rose be dissheres. Godfrey of garlekehithe · and gryfin be walshe, And vpholderes an hepe · erly bi be morwe 325 Geuen glotoun with glad chere good ale to hansel. Clement be cobelere cast of his cloke, And atte new faire · he nempned it to selle: Hikke be hakeneyman · hitte his hood after,

And badde bette be bochere ben on his side. Pere were chapmen y-chose · bis chaffare to preise;

Who-so haueth be hood shuld have amendes of be cloke.

Two risen vp in rape and rouned togideres, And preised bese penyworthes apart bi hem-selue; pei couth nouste bi her conscience · acorden in treuthe, 335 Tyl Robyn be ropere arose bi be southe, And nempned hym for a noumpere bat no debate nere, For to trye bis chaffare · bitwixen hem bre.

Hikke be hostellere · hadde be cloke, In couenaunte pat Clement · shulde pe cuppe fille, And have Hikkes hode hostellere and holde hym yserued;

And who-so repented rathest · shulde arise after, And grete sire glotoun · with a galoun ale.

Dere was laughyng and louryng and 'let go be cuppe,' And seten so til euensonge ' and songen vmwhile, 345 Tyl glotoun had y-globbed a galoun an a Iille.

He myste neither steppe ne stonde · er he his staffe hadde; And banne gan he go · liche a glewmannes bicche, Somme tyme aside and somme tyme arrere, As who-so leyth lynes · forto lacche foules. 355

And whan he drough to be dore . banne dymmed his eighen,

He stumbled on be thresshewolde · an threwe to be erthe. Clement be cobelere · causte hym bi be myddel, For to lifte hym alofte · and leyde him on his knowes; 359

With al be wo of bis worlde 'his wyf and his wenche
Baren hym home to his bedde 'and brouzte hym berinne.
And after al bis excesse 'he had an accidie, 366
Dat he slepe saterday and sonday 'til sonne zede to reste.
Danne waked he of his wynkyng 'and wiped his eyghen;
De fyrste worde bat he warpe 'was, 'where is be bolle?'
His wif gan edwite hym bo 'how wikkedlich he lyued, 370
And repentance riste so 'rebuked hym bat tyme:

'As pow with wordes and werkes hast wrougte yuel in pi lyue.

Shryue be and be shamed ber-of and shewe it with bi mouth.'
'I, glotoun,' quod be gome 'gylti me zelde,

Pat I have trespassed with my tonge · I can nouzte telle how ofte,

375

Sworen 'goddes soule' and 'so god me help and halidom,' Pere no nede ne was nyne hundreth tymes;

And ouer-seye me at my sopere and some tyme at nones, pat I glotoun girt it vp er I hadde gone a myle,

And y-spilte pat myste be spared and spended on somme hungrie;

Ouerdelicatly on fastyng-dayes · drunken and eten bothe, And sat some tyme so longe pere · pat I slepe and ete at ones.

For loue of tales, in tauernes · to drynke be more, I dyned, And hyed to be mete er none · whan fastyng-dayes were.'

'This shewyng shrifte,' quod repentance · 'shal be meryte to be.'

And panne gan glotoun grete and gret doel to make For his lither lyf at he lyued hadde,

And avowed to fast— 'for hunger or for thurst Shal neuere fisshe on be fryday defien in my wombe, Tyl abstinence myn aunte haue jiue me leue; And jit haue I hated hir al my lyf-tyme.'

390

ACCIDIA.

panne come sleuthe al bislabered · with two slymy eizen, 'I most sitte,' seyde he segge · 'or elles shulde I nappe; I may nouzte stonde ne stoupe · ne with-oute a stole knele.'

'What! awake, renke!' quod repentance 'and rape be to shrifte.'

'If I shulde deve bi pis day 'me liste nouzte to loke; 400 I can nouzte perfitly my pater-noster 'as pe prest it syngeth, But I can rymes of Robyn hood 'and Randolf erle of Chestre,

Ac neither of owre lorde ne of owre lady · be leste bat euere was made.

I haue made vowes fourty and for-zete hem on he morne; I parfourned neure penaunce as he prest me hizte,

Ne ryzte sori for my synnes zet was I neuere.

And zif I bidde any bedes but if it be in wrath,

pat I telle with my tonge is two myle fro myne herte.

I am occupied eche day haliday and other,

With ydel tales atte ale and otherwhile in cherches;

Goddes peyne and his passioun ful selde hynke I here-on.

I visited neuere fieble men 'ne fettered folke in puttes, I haue leuere here an harlotrie 'or a somer-game of souteres, Or lesynges to laughe at 'and belye my neighbore, pan al pat euere Marke made 'Mathew, John, & lucas. 415 And vigilies and fastyng-dayes 'alle pise late I passe,

Tyl matynes and masse be do and panne go to pe freres;

Come I to ile, missa est · I holde me yserued.

I nam nouste shryuen some tyme · but if sekenesse it make,

Nouzt tweies in two zere · and panne vp gesse I schryue me.

I haue be prest and persoun passynge thretti wynter, 3ete can I neither solfe ne synge ne seyntes lyues rede; But I can fynde in a felde or in a fourlonge an hare, Better pan in beatus vir or in beati omnes

Construe oon clause wel and kenne it to my parochienes. I can holde louedayes and here a Reues rekenynge, Ac in canoun ne in be decretales I can nougte rede a lyne.

3if I bigge and borwe it but 3if it be ytailled,
I forgete it as 3erne and 3if men me it axe
Sixe sithes or seuene I forsake it with othes,

And pus tene I trewe men • ten hundreth tymes.

And my seruauntz some tyme 'her salarye is bihynde, Reuthe is to here pe rekenynge whan we shal rede acomptes; So with wikked wille and wraththe 'my werkmen I paye. 435 3if any man doth me a benfait 'or helpeth me at nede,

I am vnkynde azein his curteisye · and can nouzte vnderstonde it;

For I have and have hadde 'some dele haves maneres,
I nam nouste lured with love but pere ligge auste vnder pe
thombe.

The kyndenesse pat myne euene-cristene · kidde me fernyere,

Sixty sythes I, sleuthe 'haue forzete it sith,
In speche and in sparynge of speche 'yspilte many a tyme
Bothe flesche & fissche 'and many other vitailles;
Bothe bred and ale 'butter, melke, and chese
Forsleuthed in my seruyse 'til it myzte serue noman.

445

I ran aboute in 30uthe ' and 3af me nouzte to lerne, And euere sith haue be beggere ' for my foule sleuthe;

465

Heu michi, quod sterilem · vitam duxi Iuuenilem !'

'Repentestow be nauste?' quod repentance and riste with bat he swowned,

Til vigilate pe veille · fette water at his eyzen,

And flatte it on his face · and faste on hym criede,

And seide, · ware pe fram wanhope · wolde pe bitraye.

"I am sori for my synnes" · sey so to pi-selue,

And bete pi-selue on pe breste and bidde hym of grace; For is no gult here so grete pat his goodnesse nys more.

For is no gult here so grete pat his goodnesse mys more.'

Panne sat sleuthe vp and seyned hym swithe,

456

And made avowe to-fore god · for his foule sleuthe,

'Shal no sondaye be his seuene zere · but sykenesse it lette,

pat I ne shal do me er day · to he dere cherche,

And heren matines and masse · as I a monke were.

460

And heren matines and masse as I a monke were. Shal none ale after mete holde me pennes,

Tyl I haue euensonge herde · I behote to pe Rode.

And sete wil I selde asein if I so moche haue,

Al pat I wikkedly wan · sithen I wytte hadde.

And bough my liflode lakke · leten I nelle,

Dat eche man ne shal haue his ar I hennes wende:

And with he residue and he remenaunt bi he Rode of chestre!

I shal seke treuthe arst · ar I se Rome!'
Robert be robbere · on reddite lokede,

And for per was nougte wher-of he wepe swithe sore.

Ac jet be synful shrewe seyde to hym-selue,

'Cryst, pat on caluarye 'vppon pe crosse devdest, Tho dismas my brother bisouzte zow of grace,

The dismas my brother bisouzte 30w of grace, And haddest mercy on bat man for memente sake,

So rewe on his robbere • hat reddere ne haue,

Ne neuere wene to wynne with crafte, pat I owe.

But for bi mykel mercy · mitigacioun I biseche;

Ne dampne me nouste at domesday · for pat I did so ille.

What bifel of pis feloun · I can nouste faire schewe,
Wel I wote he wepte faste · water with bope his eyen,
And knowleched his gult · to cryst sete estsones,
pat penilencia his pyke · he shulde polsche newe,
And lepe with hym ouer londe · al his lyf-tyme.

And panne had repentaunce reuthe · and redde hem alle to knele, 485

'For I shal biseche for al synful ' owre saueoure of grace, To amende vs of owre mysdedes ' and do mercy to vs alle.

Now god,' quod he, 'pat of pi goodnesse gonne pe worlde make,

And of nouzte madest auzte and man moste liche to pi-selue,

And sithen suffredest for to synne · a sikenesse to vs alle, 490 And al for he best, as I bileue · what euere he boke telleth,

O felix culpa! o necessarium peccatum ade! &c.
For bourgh bat synne bi sone · sent was to bis erthe,
And bicam man of a mayde · mankynde to saue,
And madest bi-self with bi sone · and vs synful yliche,

Faciamus hominem ad ymaginem et similitudinem nostram;

Et alibi: qui manet in caritate, in deo manet, & deus in eo;

And sith with pi-self sone • in owre sute devdest
On godefryday for mannes sake • at ful tyme of pe daye,
Pere pi-self ne pi sone • no sorwe in deth feledest;
But in owre secte was pe sorwe • and pi sone it ladde,

Captiuam duxit captiuitatem.

De sonne for sorwe per-of · les syste for a tyme
Aboute mydday, whan most liste is · and mele-tyme of
seintes;
500

Feddest with pi fresche blode · owre forfadres in derknesse,

Populus qui ambulabat in tenebris, vidit lucem magnam; And thorw be liste bat lepe oute of be · lucifer was blent, And blewe alle bi blissed in-to be blisse of paradise.

pe thrydde daye after bow zedest in owre sute. A synful Marie be seighe · ar seynte Marie bi dame, And al to solace synful · bow suffredest it so were:

505

Non veni vocare iustos, set peccatores ad penitenciam.

And al pat Marke hath ymade · mathew, Iohan, and lucas. Of byne dougliest dedes · were don in owre armes:

Verbum caro factum est, et habitauit in nobis.

And bi so moche, me semeth · be sikerere we mowe Bydde and biseche if it be bi wille,

pat art owre fader and owre brother · be merciable to vs. And haue reuthe on bise Ribaudes bat repente hem here sore.

Pat euere bei wratthed be in bis worlde in worde, bouste, or dedes.

panne hent hope an horne of deus, tu conversus vivificabis

And blew it with Beati quorum · remisse sunt iniquitates, 515 pat alle seyntes in heuene · songen at ones,

Homines & iumenta saluabis, quemadmodum multiplicaste misericordiam tuam, deus, &c.

A thousand of men bo thrungen togyderes; Criede vpward to cryst and to his clene moder, To have grace to go with hem treuthe to seke.

Ac bere was wyste non so wys be wey bider couthe, But blustreden forth as bestes ouer bankes and hilles, Til late was and longe · þat þei a lede mette, Apparailled as a paynym in pylgrymes wyse. He bare a burdoun ybounde with a brode liste,

In a withewyndes wise ' ywounden aboute.

525

A bolle and a bagge • he bare by his syde;

An hundreth of ampulles on his hatt seten,	
Signes of synay · and shelles of galice;	
And many a cruche on his cloke and keyes of Rome,	
And be vernicle bifore for men shulde knowe,	530
And se bi his signes • whom he souzte hadde.	
pis folke frayned hym firste · fro whennes he come?	
'Fram synay,' he seyde ' and fram owre lordes sepule	cre;
In bethleem and in babiloyne · I haue ben in bothe,	
In ermonye, in Alisaundre in many other places.	535
3e may se bi my signes · þat sitten on myn hatte,	
pat I haue walked ful wyde in wete and in drye,	
And souze gode seyntes · for my soules helth.'	
'Knowestow ouzte a corseint ' pat men calle treuthe?	
Coudestow auzte wissen vs be weye where bat	wy
dwelleth?	540
'Nay, so me god helpe!' seide þe gome þanne,	
'I seygh neuere palmere · with pike ne with scrippe	
Axen after hym er · til now in þis place.'	
'Peter!' quod a plowman and put forth his hed,	
'I knowe hym as kyndely as clerke dop his bokes;	545
Conscience and kynde witte · kenned me to his place,	
And deden me suren hym sikerly to serue hym for euer	e,
Bothe to sowe and to sette • pe while I swynke myghte.	
I haue ben his folwar · al pis fifty wyntre;	
Bothe ysowen his sede · and sued his bestes,	550
With-Inne and with-outen · wayted his profyt.	
I dyke and I delue · I do pat treuthe hoteth;	
Some tyme I sowe · and some tyme I thresche,	
In tailoures crafte and tynkares crafte what treuthe	car
deuyse,	
I weue an I wynde · and do what treuthe hoteth.	5.54
For bouze I seve it my-self · I serue hym to pave:	

For pouze I seye it my-self · I serue hym to paye; Ich haue myn huire of hym wel · and otherwhiles more;

He is be prestest payer · bat pore men knoweth;

He ne with-halt non hewe his hyre · bat he ne hath it at euen.

He is as low as a lombe · and loueliche of speche, And 3if 3e wilneth to wite · where pat he dwelleth, I shal wisse 30w witterly · pe weye to his place.'

560

' 3e, leue Pieres,' quod pis pilgrymes and profered hym huire

For to wende with hem · to treuthes dwellyng place.

'Nay, bi my soules helth,' quod pieres and gan forto swere,

'I nolde fange a ferthynge · for seynt Thomas shryne! Treuthe wolde loue me be lasse · a longe tyme bere-after! Ac if 3e wilneth to wende wel · bis is be weye thider, Dat I shal say to yow · and sette yow in be sobe.

3e mote go bourgh mekenesse bothe men and wyues, 570 Tyl 3e come in-to conscience bat cryst wite be sothe, pat 3e louen owre lorde god leuest of alle binges, And banne 30wre neighbores nexte in non wise apeyre Otherwyse ban bow woldest he wrouste to bi-selue.

And so boweth forth bi a broke beth-buxum-of-speche, 575

Tyl 3e fynden a forth · 30wre-fadres-honoureth, Honora patrem & matrem, &c.:

Wadep in pat water ' and wascheth 30w wel pere,
And 3e shul lepe be listloker ' al 30wre lyf-tyme.
And so shaltow se swere-nouşte- ' but-if-it-be-for-nede-

And-namelich-an-ydel- * pe-name-of-god-almyşti.

panne shaltow come by a croste but come pow nouste pere-Inne;

That crofte hat coueyte-nouzte- * mennes-catel-ne-her-wyues-Ne-none-of-her-seruauntes- * pat-noyen-hem-myzte. Loke ze breke no bowes pere * but if it be zowre owne. Two stokkes pere stondeth ac stynte ze nouzte pere, 585. They hatte stele-nouzte, ne-slee-nouzte stryke forth by bothe;

And leue hem on hi left halfe · and loke nouste here-after; And holde wel hyne haliday · heighe til euen. Thanne shaltow blenche at a berghe · bere-no-false-witnesse,

He is frithed in with floreines · and other fees many;

Loke pow plukke no plante pere · for peril of pi soule.

panne shal 3e se sey-soth- · so-it-be-to-done-In-no-mannere-ellis-nau3te- · for-no-mannes-biddynge.

panne shaltow come to a courte ' as clere as pe sonne,

pe mote is of mercy ' pe manere aboute,

And alle pe wallis ben of witte ' to holden wille oute;

And kerneled with crystendome ' man-kynde to saue,

Boterased with bileue-so- ' or-pow-beest-nouzte-ysaued.

And alle pe houses ben hiled ' halles and chambres,

With no lede, but with loue and lowe-speche-as-bretheren.

De brugge is of bidde-wel- ' be-bette-may-bow-spede; Eche piler is of penaunce ' of preyeres to seyntes, Of almes-dedes ar be hokes ' bat be gates hangen on.

Grace hatte be gateward a gode man for sothe,

Hys man hatte amende-30w for many man him knoweth; 605

Telleth hym bis tokene bat treuthe wite be sothe;

'I parfourned be penaunce be preest me enioyned,

And am ful sori for my synnes and so I shal euere,

Whan I binke bere-on beighe I were a pope.'

Biddeth amende-30w meke him til his maistre ones, 610
To wayue vp be wiket bat be womman shette,
Tho Adam and Eue eten apples vnrosted;

Per euam cunctis clausa est, & per mariam virginem iterum patefacta est;

For he hath be keye and be cliket bous be kynge slepe.

And if grace graunte be to go in in his wise,

pow shalt see in hi-selue treuthe sitte in hine herte,

In a cheyne of charyte as how a childe were,

To suffre hym and segge nouste agein hi sires wille.

Ac bewar panne of wrath-pe · pat is a wikked shrewe,
He hath enuye to hym · pat in pine herte sitteth;
And pukketh forp pruyde · to prayse pi-seluen.

620
pe boldnesse of pi bienfetes · maketh pe blynde panne,
And panne worstow dryuen oute as dew · and pe dore closed,
Kayed and cliketed · to kepe pe with-outen;
Happily an hundreth wyntre · ar pow eft entre.

Pus myght pow lesen his loue · to late wel by pi-selue,
And neuere happiliche efte entre · but grace pow haue.

Ac pere aren seuene sustren 'pat seruen treuthe euere,
And aren porteres of pe posternes 'that to pe place longeth.
Pat one hat abstenence 'and humilite an other,
Charite and chastite 'ben his chief maydenes,
Pacience and pees 'moche poeple pei helpeth,
Largenesse pe lady 'heo let in ful manye;
Heo hath hulpe a pousande oute 'of pe deueles ponfolde.

And who is sibbe to his seuene · so me god helpe!

He is wonderliche welcome · and faire vnderfongen.

And but if 3e be syb · to summe of hise seuene,

It is ful harde bi myne heued, quod Peres · 'for any of 30w alle

To geten ingonge at any gate pere · but grace be pe more.'

'Now, bi cryst,' quod a cutpurs · 'I haue no kynne pere!'

'Ne I,' quod an apewarde · ' bi auzte þat I knowe!' 64

'Wite god,' quod a wafrestre ' 'wist I pis for sothe,

Shulde I neuere ferthere a fote for no freres prechynge.'
'3us,' quod Pieres be plowman and pukked hem alle to gode,

'Mercy is a maydene pere hath myzte ouer hem alle;

And she is syb to alle synful · and her sone also;

And poruze be helpe of hem two · (hope bow none other),

pow myste gete grace bere · bi so bow go bityme.'

'By seynt Poule,' quod a pardonere · 'perauenture I be nouste knowe pere,

I wil go feeche my box with my breuettes and a bulle with bisshopes lettres!'

'By cryst,' quod a comune womman · 'bi companye wil I folwe,

pow shalt sey I am bi sustre · I ne wot where bei bicome.' 651

PASSUS VI.

Passus Sextus.

HIS were a wikked way but who-so hadde a gyde
That wolde folwen vs eche a fote; bus his folke hem
mened.

Quat3 Perkyn be plouman ''bi seynt Peter of Rome, I haue an half acre to erye 'bi be heighe way; Hadde I eried bis half acre 'and sowen it after, I wolde wende with 30w 'and be way teche.'

' pis were a longe lettynge' · quod a lady in a sklayre,

'What sholde we wommen 'worche bere-whiles?'

'Somme shal sowe be sakke,' quod Piers 'for shedyng of be whete;

And 3e, louely ladyes with 3oure longe fyngres,
pat 3e han silke and sendal to sowe, whan tyme is,
Chesibles for chapelleynes cherches to honoure.

Wyues and wydwes wolle & flex spynneth,

Maketh cloth, I conseille 30w and kenneth so 30wre
dougtres;

pe nedy and he naked 'nymmeth hede how hij liggeth,
And casteth hem clothes 'for so comaundeth treuthe.
For I shal lene hem lyflode 'but zif he londe faille,
Flesshe and bred bothe 'to riche and to pore,
As longe as I lyue 'for he lordes loue of heuene.

And alle manere of men bat borw mete and drynke lybbeth,

Helpith hym to worche wistliche ' bat wynneth sowre fode.'

'Bi crist,' quod a knyate bo 'he kenneth vs be best:

Ac on be teme trewly ' tauste was I neuere.

Ac kenne me,' quod be knyzte 'and, bi cryst, I wil assaye!'

'Bi seynt Poule,' quod Perkyn · '3e profre 30w so faire, 25 Dat I shal swynke and swete and sowe for vs bothe, And oper laboures do for bi loue · al my lyf-tyme, In couenaunt bat bow kepe · holikirke and my-selue Fro wastoures and fro wykked men bat bis worlde struyeth.

And go hunte hardiliche · to hares and to foxes, To bores and to brockes bat breketh adown myne hegges, And go affaite be faucones · wilde foules to kille; For suche cometh to my croft and croppeth my whete.

Curteislich be knyzte banne comsed bise wordes, By my power, Pieres,' quod he . 'I plizte be my treuthe 35 To fulfille bis forward bows I fiste sholde; Als longe as I lyue · I shal be mayntene.'

'3e, and git a poynt,' quod Pieres . 'I preye gow of more; Loke ze tene no tenaunt · but treuthe wil assent. And bowgh 3e mowe amercy hem · late mercy be taxoure, 40 And mekenesse bi mayster · maugre medes chekes; And bowgh pore men profre zow presentis and ziftis, Nym it nauzte, an auenture : 3e mowe it nauzte deserue; For bow shalt zelde it azein at one zeres ende, In a ful perillous place · purgatorie it hatte. 45

And mysbede nouzte pi bonde-men be better may pow spede:

powgh he be byn vnderlynge here wel may happe in heuene, pat he worth worthier sette and with more blisse, Pan bow, bot bou do bette . And lyue as bow shulde: Amice, ascende superius.

For in charnel atte chirche cherles ben yuel to knowe, Or a knizte fram a knaue bere · knowe bis in bin herte.

And pat pow be trewe of pi tonge and tales pat pow hatie,

But-if pei ben of wisdome or of witte ' pi werkmen to chaste. Holde with none harlotes ' ne here nouzte her tales, And nameliche atte mete ' suche men eschue;

For it ben pe deueles disoures ' I do pe to vnderstande.'

'I assente, bi seynt Iame' ' seyde pe knizte panne,
'Forto worche bi pi wordes ' pe while my lyf dureth.'

' And I shal apparaille me,' quod Perkyn ' 'in pilgrimes

And wende with 30w I wil 'til we fynde treuthe;
And cast on me my clothes 'yclouted and hole,
My cokeres and my coffes 'for colde of my nailles,
And hange myn hoper at myn hals 'in stede of a scrippe;
A busshel of bredcorne 'brynge me per-inne;
For I wil sowe it my-self 'and sitthenes wil I wende
To pylgrymage as palmers don 'pardoun forto haue.

wise.

Ac who so helpeth me to erie or sowen here ar I wende, Shal haue leue, bi owre lorde to lese here in heruest, And make hem mery pere-mydde maugre who-so bigruccheth it.

And alkyn crafty men ' þat konne lyuen in treuthe, 70 I shal fynden hem fode ' þat feithfulliche libbeth.

Saue Iakke þe iogeloure ' and Ionet of þe stues,

And danyel be dys-playere and denote be baude,
And frere be faytoure and folke of his ordre,
And Robyn be Rybaudoure for his rusty wordes.

Treuthe tolde me ones and bad me tellen it after,

Deleantur de libro viuentium. I shulde nouzte dele with hem;

For holicherche is hote of hem no tythe to take,

Quia cum iustis non scribantur;

They ben ascaped good auenture · now god hem amende!'

Dame worche-whan-tyme-is · Pieres wyf hizte,

Bood distribution of the second of the se

His sone hizte suffre-pi-souereynes- · to-hauen-her-wille-Deme-hem-nouzte-for-if-pow-doste-pow-shalt-it-dere-abugge. 'Late god yworth with al · for so his worde techeth;

For now I am olde and hore and haue of myn owen, 85 To penaunce and to pilgrimage I wil passe with bise other. For-bi I wil, or I wende do wryte my biqueste.

In dei nomine, amen I make it my-seluen.

He shal haue my soule bat best hath yserued it,

And fro be fende it defende for so I bileue,

Til I come to his acountes as my credo me telleth,

De kirke shal haue my caroigne and kepe my bones;
For of my corne and catel he craued be tythe.

I payed it hym prestly for peril of my soule,

For-thy is he holden, I hope to haue me in his masse,

And mengen in his memorye amonge alle crystene.

To have a relees and a remissioun on bat rental, I leue.

My wyf shal haue of þat I wan with treuthe and nomore, And dele amonge my dou; tres and my dere children. For þowghe I deye to-daye my dettes ar quitte, 100 I bare home þat I borwed ar I to bedde gede.

And with pe residue and pe remenaunte · bi pe Rode of Lukes!

I wil worschip ber-with treuthe by my lyue,
And ben his pilgryme atte plow for pore mennes sake.

My plow-fote shal be my pyk-staf and picche atwo be rotes,

And helpe my culter to kerue · and clense pe forwes.'

Now is perkyn and his pilgrymes · to pe plowe faren;

To erie pis halue acre · holpyn hym manye.

Dikeres & delueres · digged vp pe balkes;

Dere-with was perkyn apayed · and preysed hem faste.

Other werkemen pere were · pat wrougten ful gerne,

Eche man in his manere · made hym-self to done.

And some to plese perkyn piked vp be wedes.

At heighe pryme peres ' lete be plowe stonde,
To ouersen hem hym-self; ' and who-so best wrouzte,
He shulde be huyred ber-after ' whan heruest-tyme come.

And hulpen erie his half acre with 'how! trolli-lolli!'

'Now, bi pe peril of my soule!' quod Pieres al in pure tene,

'But 3e arise be rather · and rape 30w to worche,
Shal no greyne bat groweth · glade 30w at nede;
And bough 3e deye for dole · be deuel haue bat reccheth!'

Tho were faitoures aferde · and feyned hem blynde,
Somme leyde here legges aliri · as suche loseles conneth,
And made her mone to pieres · and preyde hym of grace: 125
'For we haue no lymes to laboure with · lorde, y-graced be
3el

Ac we preye for 30w pieres and for 30wre plow bothe, pat god of his grace 30wre grayne multiplye,

And 3elde 30w of 30wre almesse pat 3e 3iue vs here;

For we may nouste swynke ne swete suche sikenesse vs eyleth.

'If it be soth,' quod pieres, 'pat 3e seyne 'I shal it sone asspye!

3e ben wastoures, I wote wel ' and treuthe wote be sothe! And I am his olde hyne ' and histe hym to warne Which bei were in bis worlde ' his werkemen appeared.

3e wasten pat men wynnen • with trauaille and with tene,

Ac treuthe shal teche 30w his teme to dryue,

Or 3e shal ete barly bred and of be broke drynke.

But if he be blynde or broke-legged or bolted with yrnes,

He shal ete whete bred and drynke with my-selue,

Tyl god of his goodnesse amendement hym sende.

Ac 3e my3te trauaille as treuthe wolde and take mete & huyre

To kepe kyne in be felde be come fro be bestes, Diken or deluen or dyngen vppon sheues,

Or helpe make morter · or bere mukke a-felde.

In lecherye and in losengerye · 3e lyuen, and in sleuthe, 145 And al is porw suffrance · pat veniaunce 30w ne taketh.

Ac ancres and heremytes ' pat eten nost but at nones,

And namore er morwe · myne almesse shul bei haue,

And of my catel to cope hem with · pat han cloistres and cherches.

Ac robert renne-aboute · shal now; te haue of myne, 150

Ne posteles, but pey preche conne · and haue powere of pe bisschop;

They shal haue payne and potage · and make hem-self at ese,

For it is an vnresonable Religioun · pat hath rizte nouzte of certeyne.'

And panne gan a wastoure to wrath hym and wolde haue yfouzte,

And to Pieres be plowman · he profered his gloue;

A Brytonere, a braggere · a-bosted pieres als—

'Wiltow or neltow 'we wil haue owre wille,

Of bi flowre and of bi flessche 'fecche whan vs liketh,

And make vs myrie ber-myde 'maugre bi chekes!'

Thanne Pieres be plowman 'pleyned hym to be knyste,

To kepe hym, as couenaunte was 'fram cursed shrewes,

And fro bis wastoures wolueskynnes 'bat maketh be worldedere:

'For po waste and wynnen nouste and pat ilke while
Worth neuere plente amonge pe poeple per-while my plow
liggeth.'

Curteisly be knyate banne as his kynde wolde, Warned wastoure and wissed hym bettere. 'Or pow shalt abugge by be lawe by be ordre bat I bere!' 'I was nougt wont to worche,' quod wastour 'and now wil I noust bigynne!'-And lete liste of be lawe and lasse of be knyste, And sette Pieres at a pees and his plow bothe. And manaced pieres and his men - aif bei mette eft sone. 'Now, by be peril of my soule!' quod pieres 'I shal apevre sow alle!' And houped after hunger · bat herd hym atte firste: A-wreke me of bise wastoures,' quod he 'bat bis worlde schendeth!' 175 Hunger in haste bo hent wastour bi be mawe, And wronge hym so bi be wombe bat bothe his eyen wattered; He buffeted be Britoner · aboute be chekes, pat he loked like a lanterne · al his lyf after. He bette hem so bothe · he barste nere here [ribbes;] Ne hadde Pieres with a pese-lof · preyed hunger to cesse, They hadde ben doluen bothe ' ne deme bow non other. 'Suffre hem lyue,' he seyde · 'and lete hem ete with hogges, Or elles benes and bren · ybaken togideres, Or elles melke and mene ale' bus preyed pieres for hem. 185 Faitoures for fere her-of · flowen in-to bernes, And flapten on with flayles · fram morwe til euen, That hunger was nougt so hardy on hem for to loke, For a potful of peses · bat peres hadde ymaked. An heep of heremites · henten hem spades, IQO And ketten here copes and courtpies hem made, And wenten as werkemen · with spades and with schoueles,

And doluen and dykeden ' to dryue aweye hunger.

Blynde and bedreden ' were botened a bousande,

pat seten to begge syluer 'sone were pei heled.

For pat was bake for bayarde 'was bote for many hungry,

And many a beggere for benes 'buxome was to swynke,

And eche a pore man wel apayed 'to haue pesen for his huvre.

And what pieres preyed hem to do · as prest as a sperhauke. And pere-of was peres proude · and put hem to werke, 200 And 3af hem mete as he myste aforth · and mesurable huyre.

Danne hadde peres pite · and preyed hunger to wende

Home in-to his owne erde · and holden hym pere.

'For I am wel awroke now · of wastoures, porw pi myste.

Ac I preye pe, ar pow passe' · quod Pieres to hunger,

'Of beggeres and of bidderes · what best be to done?

For I wote wel, be pow went · pei wil worche ful ille;

For myschief it maketh · pei beth so meke nouthe,

And for defaute of her fode · pis folke is at my wille.

Dey are my blody brethren,' quod pieres · 'for god bouste vs alle;

Treuthe tauzte me ones · to louye hem vchone,
And to helpen hem of alle þinge · ay as hem nedeth.
And now wolde I witen of þe · what were þe best,
And how I myzte amaistrien hem · and make hem to
worche.'

'Here now,' quod hunger 'and holde it for a wisdome:
Bolde beggeres and bigge bat mowe her bred biswynke,
With houndes bred and hors bred holde vp her hertis,
Abate hem with benes for bollyng of her wombe;
And 3if be gomes grucche bidde hem go swynke,
And he shal soupe swettere whan he it hath deseruid.

And if pow fynde any freke ' pat fortune hath appeyred, Or any maner fals men ' fonde pow suche to cnowe; Conforte hem with pi catel ' for crystes loue of heuene, Loue hem and lene hem ' so lawe of god techeth:—

Alter alterius onera portate.
And alle maner of men bat bow myste asspye, 225
That nedy ben, and nausty helpe hem with hi godis,
Loue hem and lakke hem nouste · late god take be
veniaunce;
Theigh bei done yuel · late bow god y-worbe:-
Michi vindicta, & ego retribuam.
And if pow wilt be graciouse to god · do as be gospel techeth,
And biloue be amonges low men so shaltow lacche grace,
Facite vobis amicos de mamona iniquitatis.'
'I wolde noust greue god,' quod piers · 'for al be good on
grounde; 231
Mizte I synnelees do as pow seist?' seyde pieres panne.
'3e, I bihote þe,' quod hunger · 'or ellis þe bible lieth;
Go to Genesis be gyaunt be engendrouse of vs alle;
"In sudore and swynke bow shalt hi mete tilye, 235
And laboure for bi lyflode" and so owre lorde hyzte.
And sapience seyth be same ' I seigh it in be bible;
"Piger pro frigore · no felde nolde tilye,
And perfore he shal begge and bidde and no man bete his
hunger."
Mathew with mannes face mouthed pise wordes, 240
pat seruus nequam had a nam ' and for he wolde nouşte chaf-
fare,
He had maugre of his maistre for euermore after;
And binam hym his Mnam of or he ne wolde worche,
And 3af hat Mnam to hym bat ten Mnames hadde,
And with bat he seyde bat holicherche it herde,
"He pat hath shal have and helpe pere it nedeth,
And he pat nouzt hath, shal nouzt haue and no man hym helpe;
And pat he weneth wel to haue . I wil it hym bireue."

Kynde witt wolde · pat eche a wyght wrouzte

Or in dykynge or in deluynge · or trauaillynge in preyeres, 250 Contemplatyf lyf or actyf lyf · cryst wolde men wrouzte. Pe sauter seyth in he psalme · of beati omnes, De freke hat fedeth hym-self · with his feythful laboure, He is blessed by he boke · in body and in soule:

Labores manuum tuarum, &c.'

'Set I prey 30w,' quod pieres 'par charite, and 3e kunne Eny leef of lechecraft lere it me, my dere. 256 For somme of my seruauntz and my-self bothe Of all a wyke worche nougt so owre wombe aketh.'

'I wote wel,' quod hunger ' what sykenesse 30w eyleth, 3e han maunged ouer-moche and pat maketh 30w grone. 260 Ac I hote pe,' quod hunger ' as pow byne hele wilnest, pat pow drynke no day ar pow dyne somwhat. Ete nouste, I hote pe ar hunger pe take, And sende pe of his sauce to sauoure with pi lippes; And kepe some tyl soper-tyme and sitte noust to longe, 265 Arise vp ar appetit haue eten his fulle.

Lat noust sire surfait sitten at pi borde;

Leue him noust, for he is lecherous and likerous of tonge, And after many manere metes his maw is afyngred.

And 3if pow diete pe pus 'I dar legge myne eres,
pat phisik shal his furred hodes 'for his fode selle,
And his cloke of calabre 'with alle pe knappes of golde,
And be fayne, bi my feith 'his phisik to lete,
And lerne to laboure with londe 'for lyflode is swete;
For morthereres aren mony leches 'lorde hem amende! 275
pei do men deye porw here drynkes 'ar destine it wolde.'

'By seynt Poule,' quod pieres ' 'pise aren profitable wordis!

Wende now, hunger, whan pow wolt ' pat wel be pow euere! For pis is a louely lessoun' lorde it pe for-zelde!'

'By-hote god,' quod hunger · 'hennes ne wil I wende, 280

Til I haue dyned bi bis day and ydronke bothe.' 'I have no peny,' quod peres · 'poletes forto bigge. Ne neyther gees ne grys but two grene cheses. A fewe cruddes and creem and an hauer cake, And two loues of benes and bran · y-bake for my fauntis. And 3et I sey, by my soule · I have no salt bacoun, Ne no kokeney, bi cryst · coloppes forto maken. Ac I have percil and porettes and many kole-plantes. And eke a cow and a kalf and a cart-mare To drawe a-felde my donge be while be drought lasteth. 290 And bi bis lyflode we mot lyue til lammasse tyme; And bi bat, I hope to haue heruest in my croft; And panne may I diste pi dyner as me dere liketh. Alle be pore peple bo pesecoddes fetten, Benes and baken apples bei brougte in her lappes, Chibolles and cheruelles and ripe chiries manye, And profred peres his present to plese with hunger.

Al hunger eet in hast and axed after more.

Panne pore folke for fere fedde hunger gerne

299

With grene poret and pesen to poysoun hunger bei bougte.

By bat it neighed nere heruest newe corne cam to chepynge;

Panne was folke fayne and fedde hunger with be best,

With good ale, as glotoun taugte and gerte hunger go slepe.

And po wolde wastour noust werche 'but wandren aboute,
Ne no begger ete bred 'pat benes Inne were,
305
But of coket or clerematyn 'or elles of clene whete;
Ne none halpeny ale 'in none wise drynke,
But of pe best and of pe brounest 'pat in borghe is to selle.

Laboreres pat haue no lande ' to lyue on but her handes,
Deyned nouzt to dyne a-day ' nyzt-olde wortes.

May no peny-ale hem paye ' ne no pece of bakoun,
But if it be fresch flesch other fische ' fryed other bake,
And pat chaude or plus chaud ' for chillyng of here mawe.

And but if he be heighlich huyred · ellis wil he chyde, And bat he was werkman wrougt waille be tyme, 315 Azeines catones conseille · comseth he to iangle :-

Paupertatis onus pacienter ferre memento.

He greueth hym azeines god · and gruccheth azeines resoun.

And banne curseth he be kynge and al his conseille after, Suche lawes to loke · laboreres to greue.

Ac whiles hunger was her maister · bere wolde none of hem chyde.

Ne stryue azeines his statut · so sterneliche he loked.

Ac I warne zow, werkemen · wynneth while ze mowe, For hunger hiderward · hasteth hym faste, He shal awake with water * wastoures to chaste. Ar fyue zere be fulfilled ' suche famyn shal arvse, Thorwgh flodes and bourgh foule wederes · frutes shul faille, And so sayde saturne and sent sow to warne: Whan ze se be sonne amys and two monkes hedes. And a Mayde haue be maistrie and multiplie bi eight, 330

panne shal deth withdrawe and derthe be justice, And dawe be dyker · deve for hunger. But if god of his goodnesse · graunt vs a trewe.

332

PASSUS VII.

Passus vijus de visione, vt supra.

REUTHE herde telle her-of and to peres he sent,

To taken his teme · and tulyen be erthe, And purchaced hym a pardoun · a pena & a culpa, For hym, and for his heires · for euermore after. And bad hym holde hym at home and erven his leves, And alle bat halpe hym to erie to sette or to sowe, Or any other myster · bat myste pieres availle, Pardoun with pieres plowman · treuthe hath ygraunted. Kynges and knyates · bat kepen holycherche, And rystfullych in reumes reulen be peple, 10 Han pardoun thourgh purgatorie to passe ful lyatly, With patriarkes and prophetes in paradise to be felawes. Bisshopes yblessed : zif bei ben as bei shulden, Legistres of bothe be lawes be lewed bere-with to preche, And in as moche as bei mowe · amende alle synful, 15 Aren peres with be apostles · (bis pardoun Piers sheweth), And at be day of dome atte heigh devse to sytte. Marchauntz in pe margyne · hadden many zeres, Ac none a pena & a culpa · be Pope nolde hem graunte,

Azein clene conscience · her catel to selle.

Ac vnder his secret seel · treuthe sent hem a lettre,

helpe,'

For pei holde nouzt her halidayes as holicherche techeth, 20 And for pei swere by her soule and so god moste hem

That bey shulde bugge boldely bat hem best liked,
And sithenes selle it agein and saue be wynnynge,
And amende mesondieux bere-myde and myseyse folke helpe,

And wikked wayes 'wistlich hem amende;
And do bote to brugges 'pat to-broke were,
Marien maydenes 'or maken hem nonnes;
Pore peple and prisounes 'fynden hem here fode,
And sette scoleres to scole 'or to somme other craftes;
Releue Religioun 'and renten hem bettere;
'And I shal sende 30w my-selue 'seynt Michel myn archangel.

Pat no deuel shal 30w dere · ne fere 30w in 30wre deyinge,
And witen 30w fro wanhope · if 3e wil bus worche,
35
And send 30wre sowles in safte · to my seyntes in ioye.'

panne were Marchauntz mery · many wepten for ioye, And preyseden pieres be plowman · bat purchaced bis bulle.

Men of lawe lest pardoun hadde ' pat pleteden for Mede, For pe sauter saueth hem nouste ' such as taketh siftes, 40 And namelich of innocentz ' pat none yuel ne kunneth;

Super innocentem munera non accipies.

Pledoures shulde peynen hem · to plede for such, an helpe, Prynces and prelates · shulde paye for her trauaille;

A regibus & pryncipibus erit merces eorum.

Ac many a justice an juroure wolde for Iohan do more, pan pro dei pietate leue pow none other!

Ac he pat spendeth his speche and spekep for pe pore pat is Innocent and nedy and no man appeireth,

Conforteth hym in pat cas with-oute coueytise of siftes,

And scheweth lawe for owre lordes loue as he it hath lerned,

Shal no deuel at his ded-day · deren hym a myzte,

50

pat he ne worth sauf and his sowle · pe sauter bereth witnesse;

65

Domine, quis habitabit in tabernaculo tuo, &c.

Ac to bugge water, ne wynde 'ne witte, ne fyre þe fierthe, Dise foure þe fader of heuene 'made to þis folde in comune; Dise ben treuthes tresores 'trewe folke to helpe,

pat neuere shal wax ne wanye with-oute god hymselue. 55

Whan bei drawen on to deye and Indulgences wolde haue, Her pardoun is ful petit at her partyng hennes, but any Mede of mene men for her motyng taketh. Se legistres and lawyeres holdeth bis for treuthe, but, sif but I lye. Mathew is to blame, 60 For he bad me make 30w bis and bis prouerbe me tolde,

Quodcumque vultis vt faciant vobis homines, facite eis.

Alle lybbyng laboreres · þat lyuen with her hondes, pat trewlich taken · and trewlich wynnen, And lyuen in loue and in lawe · for her lowe hertis, Haueth þe same absolucioun · þat sent was to peres.

Beggeres ne bidderes · ne beth nouste in pe bulle,

But if pe suggestioun be soth pat shapeth hem to begge. For he pat beggeth or bit but if he haue nede, He is fals with pe fende and defraudeth the nedy,

And also he bigileth be gyuere ageines his wil. 70 For if he wist he were nougte nedy he wolde give but an

other,

pat were more nedy pan he · so pe nediest shuld be hulpe. Catoun kenneth men pus · and pe clerke of pe stories, Cui des, videto · is catounes techynge,

And in the stories he techeth to bistowe byn almes;

Sit elemosina tua in manu tua, donec studes cui des.

Ac Gregori was a gode man · and bad vs gyuen alle pat asketh, for his loue · pat vs alle leneth:—

Non eligas cui miserearis, ne forte pretereas illum qui meretur accipere. Quia incertum est pro quo Deo magis placeas.

For wite 3e neuere who is worthi ac god wote who hath nede.

In hym pat taketh is be treccherye • if any tresoun wawe;
For he pat ziueth, zeldeth • and zarketh hym to reste,
80
And he pat biddeth, borweth • and bryngeth hym-self in dette.
For beggeres borwen euermo • and her borghe is god almyzti,
To zelden hem pat ziueth hem • and zet vsure more:

Quare non dedisti peccuniam meam ad mensam, vt ego veniens cum vsuris exegissem illam?

For-pi biddeth nou3t, 3e beggeres but if 3e haue gret nede; For who-so hath to buggen hym bred be boke bereth witnesse,

He hath ynough pat hath bred ynough pough he haue nougt elles:

Satis diues est, qui non indiget pane.

Late vsage be 30wre solace · of seyntes lyues redynge, pe boke banneth beggarie · and blameth hem in pis manere: Iunior fui, etenim senui; et non vidi iustum derelictum, nec semen eius querens panem.

For 3e lyue in no loue • ne no lawe holde; 89 Many of 30w ne wedde nou3t . be wommen bat 3e with delen,

And bryngeth forth barnes bat bastardes men calleth.

Or be bakke or some bone he breketh in his zouthe,

And sitthe gon faiten with zoure fauntes for euermore after.

Bere is moo mysshape peple amonge bise beggeres,

Ban of alle maner men bat on bis molde walketh;

And bei bat lyue bus here lyf mowe lothe be tyme,

Bat euere he was man wrouzt whan he shal hennes fare.

Ac olde men & hore · þat helplees ben of strengthe,
And women with childe · þat worche ne mowe,
Blynde and bedered · and broken here membres,
Pat taketh þis myschief mekelych · as meseles and othere,

110

Han as pleyne pardoun as be plowman hym-self; For loue of her lowe hertis owre lorde hath hem graunted Here penaunce and her purgatorie here on his erthe.

'Pieres,' quod a prest po · 'pi pardoun most I rede,

For I wil construe eche clause · and kenne it be on engliche.'

And pieres at his preyere • be pardoun vnfoldeth, And I bihynde hem bothe • bihelde al be bulle.

And I bihynde hem bothe bihelde al pe bulle.

Al in two lynes it lay and nougt a leef more,

And was writen rist bus in witnesse of treuthe:

Et qui bona egerunt, ibunt in vitam eternam; Qui vero mala, in ignem eternum.

'Peter!' quod pe prest po ''I can no pardoun fynde, But "dowel, and haue wel 'and god shal haue pi sowle, And do yuel, and haue yuel 'hope pow non other But after pi ded-day 'pe deuel shal haue pi sowle!"'

And pieres for pure tene · pulled it atweyne,

And seyde, 'si ambulauero, in medio vmbre mostis, non timebo mala; quoniam tu mecum es.

I shal cessen of my sowyng,' quod pieres 'and swynk nouzt so harde,

Ne about my bely-ioye 'so bisi be namore!

Of preyers and of penaunce 'my plow shal ben her-after,

And wepen whan I shulde slepe 'bough whete-bred me
faille.

De prophete his payn ete in penaunce and in sorwe, By pat be sauter seith so dede other manye; Dat loueth god lelly his lyflode is ful esy:

Fuerunt michi lacrime mee panes die ac nocte.

And, but if Luke lye ' he lereth vs bi foules,
We shulde noust be to bisy ' aboute be worldes blisse;
Ne solliciti sitis ' he seyth in be gospel,
And sheweth vs bi ensamples ' vs selue to wisse.

pe foules on be felde who fynt hem mete at wynter?

Haue bei no gernere to go to but god fynt hem alle.

'What!' quod be prest to perkyn 'peter! as me binketh,
bow art lettred a litel 'who lerned be on boke?'

'Abstinence pe abbesse,' quod pieres · 'myne a. b. c. me tauste,

And conscience come afterward and kenned me moche more.'

'Were pow a prest, pieres,' quod he 'pow miste preche where pow sholdest,

As deuynour in deuynyte · with dixit insipiens to pi teme.' 135 'Lewed lorel!' quod Pieres · 'litel lokestow on pe bible,

On salomones sawes · selden bow biholdest,

Eice derisores et iurgia cum eis, ne crescant, &c.'

De prest and perkyn apposeden eyther other,
And I porw here wordes a-woke and waited aboute,
And seighe be sonne in be south sitte bat tyme,
Metelees and monelees on Maluerne hulles,

Musyng on bis meteles; and my waye ich zede.

Many tyme bis meteles hath maked me to studye

Of bat I seigh slepyng if it so be myzte,

And also for peres be plowman ful pensyf in herte,

And which a pardoun peres hadde alle be peple to conforte, And how be prest impugned it with two propre wordes.

Ac I have no savoure in songewarie · for I se it ofte faille; Catoun and canonistres · conseilleth vs to leue

To sette sadnesse in songewarie · for, sompnia ne cures. 150

Ac for be boke bible · bereth witnesse,

How danyel deuyned · be dremes of a kynge,

pat was nabugodonosor · nempned of clerkis.

Daniel seyde, 'sire Kynge · bi dremeles bitokneth,

pat vnkouth knyztes shul come · bi kyngdom to cleue;

Amonges lowere lordes · bi londe shal be departed.'

And as danyel deuyned · in dede it felle after,

155

pe kynge lese his lordship and lower men it hadde. And ioseph mette merueillously how be mone and be sonne. And be elleuene sterres · hailsed hym alle. panne Iacob iugged · iosephes sweuene: 'Beau filtz,' quod his fader · 'for defaute we shullen. I my-self and my sones ' seche be for nede.' It bifel as his fader seyde in pharaoes tyme, pat ioseph was iustice · egipte to loken, 165 It bifel as his fader tolde · his frendes pere hym souzte. And al bis maketh me on bis meteles to bynke; And how be prest preued no pardoun to dowel, And demed bat dowel · indulgences passed, Biennales and triennales and bisschopes lettres, And how dowel at be day of dome is dignelich underfongen, And passeth al be pardoun of seynt petres cherche. Now hath be pope powere pardoun to graunte be peple With-outen eny penaunce · to passen in-to heuene; Dis is owre bileue as lettered men vs techeth, 175 Quodcumque ligaueris super terram, erit ligatum et in celis, &c. And so I leue lelly ' (lordes forbode ellis!) Dat pardoun and penaunce and preyeres don saue Soules bat have synned · seuene sithes dedly. Ac to trust to bise triennales · trewly me binketh, Is nouzt so syker for be soule certis, as is dowel. 180 For-bi I rede zow, renkes · bat riche ben on bis erthe, Vppon trust of zowre tresoure · triennales to haue, Be 3e neuere be balder · to breke be ten hestes: And namelich, ze maistres · mayres and iugges, pat han be welthe of bis worlde · and for wyse men ben holden. 185

To purchace yow pardoun and be popis bulles.

At be dredeful dome 'whan dede shullen rise,
And comen alle bifor cryst 'acountis to zelde,
How bow laddest bi lyf here . and his lawes keptest,
And how bow dedest day bi day 'be dome wil reherce;
A poke ful of pardoun bere ne prouinciales lettres,
Theigh ze be founde in be fraternete 'of alle be foure ordres,
And haue indulgences double-folde 'but if dowel zow help,
I sette zowre patentes and zowre pardounz 'at one pies hele!

For-pi I conseille alle cristene ' to crye god mercy,
And Marie his moder ' be owre mene bitwene,
Pat god gyue vs grace here ' ar we gone hennes,
Suche werkes to werche ' while we ben here,
Pat after owre deth-day ' dowel reherce,
At be day of dome ' we dede as he histe.

Explicit visio willelmi de petro plouman.

CRITICAL NOTES.

The text is printed exactly as it stands in MS. Laud 581, excepting in the following instances, where improvements have been suggested by a collation of the text with several other MSS. See note to prol. 30 just below.

Prologue, l. 20. Here we must read putten, as in l. 23; but the Laud MS. has put in this line.

34. giltles is taken from the text printed by Crowley. The MSS, have symneles.

36. The words is luciferes hyne are omitted in MS. Laud, but are found in the MS. in Trinity College, Cambridge, and in many others. I shall in future denote the Laud MS. by the letter L; the Trinity College MS. by T; MS. Rawlinson Poet. 38, by R; the Oriel MS. by O; and the Cambridge folio MS. (Dd. I. 17) by C.

41. belies; so in T; but most MSS., including LCO, read bely. bagges;

L has bagge, but TCO have the plural form.

67. myschief; misspelt mychief in L.

00. consistorie; so in TCO; spelt constorie in L.

140. answered: so in CTO; but LR have the present tense, answeres. I may here note that when two or three MSS., as CTO, are mentioned together, I give the spelling of the one which stands first.

147. The form myd (found in MS. T) suits the alliteration; but L and

others read with.

- 151. MSS. LT omit the second hem; but it occurs in RCO, and should be retained.
 - 179. L omits it, which is retained in all the other MSS.
- 186. L has croupe instead of crope, which is the reading in R; C has crepe; T. has cropen.
- 197. The curious (West-Midland) spelling mannus is found both in L and R: other MSS, read mannes.
- 215. money is misspelt monoy in L in this place, but is rightly spelt elsewhere in our MS.
- 224. longe; so in TCO; but L has dere. MSS. of the A-class read longe.

226. and is miswritten a in L; MS. C has an, which is very com-

monly used instead of and, and shews that the final d was frequently not sounded.

Passus I, l. 37. The words hat leef is to hi soule Leue not hi likam are wrongly omitted in LTC; but they are found in RO, and in MSS. of the A-class. The omission was clearly due to the repetition of the word likam.

41. sweth; so in R. The other readings hardly make sense; they are—seest, L; seep, TO; seip in MS. L. 4. 14 in the Cambridge University Library. Many MSS. of the A-class read schendeth, which means harm. Sueth means pursue.

81. kenne; so in TCRO; L corruptly has kende.

107. muryer; so in CT. In L it is curiously spelt murger, and in R murgur.

139. The Latin quotation is evidently a hexameter, and hence quod is the right reading; but nearly all the MSS. (including L) have quia. The reading quod is adopted from a MS. in the Cambridge University Library, of which the class-mark is Ff. 5, 35.

145. For worche (which occurs in C and O) MS. L reads worcheth, which produces a false concord; worcheth is plural, but how is singular.

150. plante. MSS. of the A-class shew this to be the right reading. MS. L and most others of the B-class have plente.

Passus II, l. 27. In the Latin quotation, LTO have bonus instead of bona. The latter occurs in C.

59. Our MS. has chaffre here; but see Prol. 1. 31.

87. For borghe, the reading in C and R, L has the false spelling borgthe. Two MSS., T and O, have burghe. Borghe, burghe are various spellings of the word now spelt borough or burgh.

116. weddynges; so in TRO; L has wendynges.

118. engendred; so in TO; LCR read engendreth.

165. flaterere; so in TCRO; but L has flatere.

175. deuorses. In both LR we find deuoses, by a curious omission of the r. C has deuorses, T diuorces, and O deuorces.

227. mynstralles. This is of course right, but MS. L has mynstalles (omitting r) both here and in a later passage.

Passus III, l. 17. L omits wil, retained in RT.

48. Instead of ful, as in other MSS., L has wel.

61. whiten; so in C; spelt whitten in L.

73. ne; so in TCR; L has no.

95. thynke; miswritten thynko in L.

97. brenne; so in TCO; preferable to berne in L.

98. L omits pat, retained in other MSS.

107. L. omits be, found in RTO, in the last two of which it is spelt bes.

127. L omits the second and, found in TRO.

187. L omits it, found in TRO.

227. Quod; so in TCRO; L has Quatz.

- 251, 269. moneie; so in C; L has mone.
- 252. receperunt; so in O; most MSS. (L included) have recipiebant.
- 304. other, R; corruptly spelt orther in L.
- 322. smytheth, TO; smyteth in L; smithie, R.
- 337, 338. she; so in TC; L corruptly has 3e.

Passus IV. After 1. 9 the MSS. of the B-class have lost a line, retained in the MSS. of the A-class, and in Crowley's printed text. It is—

Of Mede and of other mo and what man shal her wed.

- 24. rit O; ryt T; rydes C; badly spelt ritte in L.
- 27. for bei; retained in TO; L omits.
- 128. byzonde; spelt byzende in L.
- 186. ribbes; so in the Vernon MS. (A-text); guttes, L and MSS. of B-class.
- Passus V, l. 13. were; so in T; but most MSS. have was.
- 29. felice; so in TRCO; spelt filice in L.
- 76. schrifte; L has scrifte; but see l. 124.
- 105. poeple; L has pople here, but poeple in the next line.
- 108. baren; so in O; T has beren; L has bar.
- 143. han; so in T; L omits han, and some MSS. insert it before the word persones, to the detriment of the sense.
 - 154. suffre; so in most MSS., but spelt soeffre in L.
 - 189. Heruy; so in most MSS., but LCR have Henri or henry.
 - 212. paknedle; so in most MSS., but L has batnedle.
 - 213. pynned. Badly spelt pyned in L.
 - 214. hadde; omitted in LR, but supplied in other MSS.
 - 224. no; so in other MSS., L has na.
 - 232. Repentedestow; so in T; L has Repentestow.
 - 236. The first be is omitted in L, by mistake.
 - 253. L has Lenestow, but T has Lentestow.
 - 272. L has telleth, by mistake; tellest is in TCR.
 - 273. This line is from the Cambridge MS.; L omits it.
- 280, 281. For the first haue LR have hath, and for Ben they have Is. I follow CTO.
 - 201. L omits quasi, but it is in TCOR.
 - 312. For she, L has he, by a slip. Cf. l. 310.
 - 338. From the Oriel MS, and C; LTR omit this line.
 - 357. stumbled; so in TCO; trembled, L; tremled, R.
 - 370. wif; so in TO; witte, L; wit, C.
 - 388. L omits to, which occurs in TCO.
 - 434. L omits be, which occurs in TCO.
 - 440. fernyere; so in TC; L has farnere.
 - 441. forzete; miswritten fozete in L.
 447. haue is supplied from C; in TO we find haue I; L omits it.
 - 448. guod; so in R; miswritten quia in L, which spoils the scansion.
 - 514. nos; not in L; supplied from R.

549. fifty; so in TCO; fourty in LR. Cf. Pass. vi. 85.

557. of hym; supplied from R; LTCO omit. 560. Supplied from C and O; omitted by LTR.

586, hatte; so in CR; histe, W. L has hat, which is the sing. form.

590. fees; so in TCR; foes, L; foos, O. 600. With; so in TRO; L, has Wit.

611. wayue. The word may also be read wayne in the MSS.

612. cunctis, C; cuntis, L; only R retains iterum.

613. cliket; so in TC; LR have clikat.

623. cliketed; so in C; spelt clikated in L.

627. aren; so in R; L has ar.

Passus VI, 1. 6. wolde; so in TO; LR have wil.

9. L omits be before sakke; the other MSS, retain it.

49. This line is from C; LTRO omit it.

138. or, TCRO; and, L; in the first instance.

147. nost, TCO; LR omit it.

180. ribbes: so in the Vernon MS.: others have guttes.

206. L omits to, which other MSS. retain.

223. hem; so in RO; LT have hym.

228. y-worthe; so in T; LR have the inferior spelling aworthe; CO have worthe. For vindicta, all the MSS. have vindictam.

229. wilt; so in TCO; L has wil.

230. biloue; so in TCO; bilow in L; bylowe in R.

243. L omits hym by mistake.

323. L omits the r in hiderward, by mistake.

325. Bere; so in E; Beer in O; LTC omit it.

Passus VII, l. 16. bis; so in TCO; LR have bus.

25. wynnynge; miswritten wynnyge in L. 75. LR omit the first tua, which TCO retain,

77. In the Latin quotation, for Deo (as in T), LCRO have Deum.

83. In the quotation, exegissem is from CR; L has exigerem; TO have exigere. The last word, illam, is not in the MSS. I have supplied it from the Vulgate.

88. LTR omit querens panem; OC retain it.

94. And; miswritten A in L.

115. But; so in TCO; L and R have bat.

137. In the quotation, Eice (the old spelling of Ejice) is from O; LTRC wrongly have Ecce.

183. ten; so in CRO; LT have #.

187. dede; so in TCR; L has ded.

NOTES.

[The text generally follows MS. Laud Misc. 581, as explained in the Critical Notes.]

Title. The English title is a translation of the title found in numerous MSS., viz. 'Visio Willelmi de Petro Plowman.' The first division of the poem, or *Prologue*, is marked by the Latin word *Prologus* in one MS. only; in most others, it has no heading. In our Laud MS., however, we find here 'Incipit liber de petro plowman,' nearly obliterated.

I. soft, mild, warm.

2. I shope me, &c.; I put myself into clothes, as if I were a shepherd, i.e. I put on (rough) clothes, so that I looked like a shepherd. Shope, lit. shaped; the phrase I shope me generally means I got myself ready, as in he shope hym for to walken, he got ready to set off walking; Pass, xi. l. 404. We know that shepe here means shepherd, because shepherd is the reading of many MSS. It more often means sheep, but a few instances of the signification shepherd occur. Thus, in an old and very rude hexameter which gives the names of the leaders in Wat Tyler's rebellion, we have

' Jak Chep, Tronche, Jon Wrau, Thom Myllere, Tyler, Jak Strawe;' where another reading for Chep is Schep. See Political Poems, ed. Wright, This statement has been questioned, but Dr. Morris assures vol. i. p. 230. me he has seen schepe used for shepherd more than once, and so have I; but we have both lost the references. Still there need be no doubt about it: compare the Chaucerian word hunte in the sense of hunter. So too we find prisune used to mean, not a gaol, but a prisoner; Genesis and Exodus, ed. Morris, l. 2044. In the same poem prisuner also occurs, but it means the gaoler; 1. 2042. So again message means messenger, in the MSS. of Chaucer's Man of Lawes Tale, l. 333. And again, in the Ancren Riwle, p. 212, last line, occurs the remarkable form slep, meaning 'a sleeper.' But the most sure confirmation of the above interpretation is in the fact that, since the first edition of this work was published, the word has been discovered still existing in Lincolnshire. Shep for 'shepherd' is given in Mr. Peacock's Glossary of Words used in Manley and Corringham. More than this, I have recovered one of my lost references. The expression 'A chepys croke,' i. e. a shepherd's crook, occurs in Lydgate's 'Chorl and Bird,' as printed in Ashmole's Theatrum Chemicum, p. 223.

It will be observed, that I have, in relation to the word shope, quoted from

Passus eleven. Properly speaking, the poem has but seven Passus; but in all MSS. of the B-class, it is followed by another poem, entitled Vita De Dowel, Do-bet, et Do-best, and the two are taken together so as to form one long poem, comprising a Prologue and twenty Passus. The name of the whole work, both parts together, is Liber de petro plowman, as distinct from the Visio, yet inclusive of it. For the meaning of A-class, B-class, C-class, see the Preface.

- 3. In habite as an heremite. The simple shepherd's dress resembled that of a hermit. Vnholy of workes. This Dr. Whitaker paraphrases by—'not like an anchorite who keeps his cell, but like one of those unholy hermits who wander about the world to hear and see wonders.' Or it may simply be supposed to be inserted parenthetically, and to express the author's opinion of hermits in general; an opinion which he elsewhere repeats more than once. Cf. 1, 28, and note to 1, 53.
- 5. May mornynge; readers of Chaucer will remember how fond he is (like other Early English poets) of the month of May. On a May morning is nearly equivalent to once upon a time. Malverne hulles; the poet mentions Malvern hills three times, here, at the end of this Prologue, and in Pass. vii. It may be that the first sketch of the poem was composed in that locality; but, at the time when it was re-cast into the shape here printed, he may have been living in London. At any rate, it is certain that he was at that time very familiar with London, and we may consider London as being the real scene of the greater part of the poem. The importance of this remark will be seen as we advance.
- 6. A ferly, a wonder. Cf. 'And I will show you ferlies three;' Sir W. Scott: Ballad of Thomas the Rhymer. Of fairy, due to fairy contrivance. See Tyrwhitt's note to 1. 6441 of the Cant. Tales. Me thoughte, it seemed to me. There is a difference in form between A.S. hit pinco, it seems (G. es dünkt) and A.S. pencan, to think (G. denken). Several other verbs bear a similar construction; thus, another reading for pow dryest (Pass. i. 25) is pe drieth, i. e. it drieth thee, thou art dry.
- 7. Forwandred, tired out by wandering. See Glossary. Went me, turned me, went; to wend originally meant to turn. Mr. Hales suggests that me is here an ethic dative, as it so commonly is in our old dramatists. I do not think that it is so in this particular passage, but remain of the opinion that went me is for turned myself. So in Cadmon, ed Thorpe, p. 56, l. 28; Ancren Riwle, p. 52; and the phrase wend thee in a quotation in Halliwell's Dict. s. v. Disposed. And again, hinzelne wende in Spec. of Eng. ed. Morris and Skeat, Pt. II. p. 105, l. 226. But the clearest example is in the Ayenbite of Inwyt, ed. Morris, p. 180—'ase be wedercoc bet is ope [upon] be steple, bet him went mid eche winde.' Cf. shope me in l. 2; and see l. 57.
 - 10. Sweyued so merye, sounded so pleasantly.
- 11. Meten, to dream; swenene, a dream. Another word for a dream is metels, or meteles. See the Glossary.

- 13. Bihelde into the est, looked towards the east, on high, towards the sun.
- 14. Seigh, saw. The tower on the toft is explained (Pass. i, 12) as being the abode of Truth, i.e. of God the Father; and it may remind us of Bunyan's Celestial City. Truth's abode is afterwards minutely described (Pass. v. 594).
- 15. The dungeon in the deep dale is explained (Pass. i. 61) as being the castle of Care, or the abode of Falsehood or Lucifer. In the Chester Plays, ed. Wright, p. 10, the Creator is made to say—

The worlde, that is bouth voyde and vayne

I forme in the formacion,

With a dongion of darckenes,

Which never shall have endinge."

- 17. A faire felds. The fair field is the world (Matt. xiii. 38), The poet's vision surveys heaven, hell, and the world. Fonds, found.
- 19. As the worlde asketh, as the way of the world requires. In many other places, aske answers to our modern require.
- 20. Pleyed. It should rather be pleyeden, or at least pleyede, but I have observed that -ed is constantly used as a plural ending, not only in the Laud MS., but in many others. In the Oriel MS., the ending -eden is found almost invariably. Cf. lyueden in 1. 26.
- 21. Settyng, planting. Swonken, laboured. Ful, very; used like the German viel, though etymologically related to voll.
- 22. That, that which; and won that which wasteful men expend in gluttony.
- 24. Contenuance, outward appearance. Disgised, decked out in strange guise. See a curious passage in Chaucer's Persone's Tale (de superbia) about the 'strangeness and disgisines' of precious clothing.
 - 25. A few MSS. have To instead of In; the sense is the same.
- 26. Ful streyte, very strictly. Observe that -e is a common adverbial ending.
- 27. Heueneriche, of the kingdom of heaven. This is an instance of a neuter noun forming the genitive case in -e. This genitive in -e is not common, except in the case of feminine nouns.
- 28. Ancres, anchorites. The Ancren Riwle, i.e. the Rule of Anchoresses, is the name of a prose work written in the early part of the thirteenth century. The word ancre is both masculine and feminine.
- 29. Kairen, wander, go up and down. Erequently confused with earien in the MSS., both here and in other passages.
- 30. For no, &c., for (the sake of) any luxurious living, to please their body. Double negatives, like the no here following nought, are very common.
 - 31. Cheuen, succeed.
- 34. Giltles. Most MSS. read synneles; but this is not so suitable for the alliteration. Langland here speaks of the guiltess or honest minstrels, who

played instruments merely to gain a livelihood; but this class of men had a bad name, and he proceeds to satirize the unscrupulous jesters and slanderers. The subject of minstrels is very fully treated of in Ritson's Ancient Romances, vol. i. in Warton's History of English Poetry, Percy's Reliques, &c. See also Chambers' Book of Days, i. 430. Ritson tells us that the instruments they used were the harp, fiddle, bagpipe, pipe, tabour, cittern, hurdygurdy, bladder (or canister) and string, and, possibly, the Jew's-harp. The minstrels of King Edward III,'s household played the trumpet, cytole, pipe, tabret, clarion, and fiddle. When men or women were conveyed to the pillory, it was common to hire minstrels to accompany them, no doubt to call people's attention to them, and to heighten their disgrace. Much is to be learnt about them from Langland's poem, as he mentions them frequently, and in Pass, xiii, there is a long description of a minstrel who also gained a livelihood by selling cakes. Another name for them is gleemen. Jangelers (chatterers), Jesters (tale-tellers), Japers (jesters), Disours (story-tellers), Jougleors or Jugglers (joculatores), all belong to the same fraternity. Cf. Pass. ii. 03, 04. See also Tyrwhitt's note on Chaucer, Cant. Tales, 11453.

36. Feign fancies for themselves, and make fools of themselves, and (vet) have their wit at their will, (able) to work if they were obliged. The sentence is elliptical, and incomplete; we must mentally connect with the next line by saying- as for such fellows, that which Paul preaches about them. I will not prove it (or adduce it) here: (else might I be blameworthy myself, since) he who speaks slander is Lucifer's servant.' The text of S. Paul which Langland does not quote is Oui non laborat, non manducet (2 Thess. iii. 10), which is written in the margin of the Oriel MS. The quotation Qui, &c., is not from S. Paul, nor does Langland say that it is;

yet it has some resemblance to Eph. v. 4, Col. iii. 8.

40. Yede, went. In a long note in Warton's Hist. Eng. Poetry, vol. ii. p. 73 (ed. 1840), it is argued that yede corresponds to the A.S. éode, went, and not to ge-eode, which is said to be transitive only. That is, the y does not here answer to the A.S. prefix ge-, but is the effect of a phonetic spelling, in the same way as we so often find yale, yerthe, for ale, earth. On the other hand, ge-éode is often intransitive, and explains the y in y-ede much more simply.

41. Her, their. The bag or wallet was the beggar's inseparable companion, and was used for receiving the broken pieces of meat and bread bestowed upon him as alms. They also always carried a bourdon, or staff.

'That maketh beggares go with bordon and bagges.'

Song of the Husbandman; see Polit. Songs (Camd. Soc. 1839), p. 150. Yerammed, crammed, the y- being the A.S. prefix ge-.

42. Atte, at the. It is also written at the, at then, or atten; and very frequently atten ale is written atte nale. So also at the nende for at then ende, Then or ten is the dative of the article; hence this corruption is generally found after a preposition. Another similar corruption is the tone, the tother, from that one, that other; where the t is the sign of the neuter gender, as in that, i-t; compare the Latin d in i-d, quo-d, illu-d. Ale here means an ale-house, and such is the best interpretation of it in Launce's speech in Two Gent, of Verona, ii. 5.—'Thou hast not so much charity in thee as to go to the ale with a Christian;' for only just above Launce says again—'If thou wilt, go with me to the ale-house.' See Staunton's Shakesp, vol. i. p. 43.

43. Hij, they. Written for hy, a variation of hi, just as ij is written for

ii or y in Dutch.

44. Compare

* And ryght as Robertes men · raken [wander] aboute, At feires & at ful ales · & fyllen the cuppe.'

Pierce the Plowmans Crede, 1. 72.

Robartes men, or Robertsmen, were a set of lawless vagabonds, notorious for their outrages when Piers Plowman was written. The statute of Edw. III. (an. reg. 5, c. xiv.) specifies "divers manslaughters, felonies, and robberies, done by people that be called Roberdesmen, Wastours, and drawlacches." And the statute of Richard II. (an. reg. 7, c. v.) ordains, that the statute of King Edward concerning Roberdesmen and drawlacches should be rigorously observed. Sir Edward Coke (Instit. iii. 197) supposes them to have been originally the followers of Robin Hood in the reign of Richard I. See Blackstone's Comm. bk. iv. ch. 17."—Warton's Hist. Eng. Poetry, vol. ii. p. 95, ed. 1840. William of Nassyngton says that they tried the latches of people's doors, contrived to get into houses, and then extorted money either by telling some lying tale or playing the bully. See Pass. v. 402, and the confession of Robert the robber in the same Passus.

45. Eure = evre, ever. In early MSS., u is frequently written to denote the v-sound, and conversely words commencing with u are frequently written with v, as vp, onto. These slight difficulties are easily mastered, and there is

no reason for suppressing them, as is commonly done by editors.

46. Palmers. See note to Pass. v. l. 523.

47. Seynt James, or Santiago. His shrine at Compostella, in Galicia, was a famous place of pilgrimage; see Southey's poem of The Pilgrim to Compostella. Cf. Pass. iv. 126; and Chaucer's Prologue, ed. Morris, l. 466. See a good popular account of him in Chambers' Book of Days, ii. 120 (July 25). A book called The Stacyons of Rome and The Pilgrim's Seavoyage (ed. Furnivall, 1867, for the Early English Text Society), well illustrates this passage. Rome abounded with shrines at which several thousands of years of remission from purgatory could be obtained. The Sea-voyage is a satire upon the inconveniences of the pilgrimage to Compostella. One of the questions put to Lord Cobham at his trial was this—4 Holy chirche hath determyned that it is needeful to a crystyn man to go a pylgrimage to holy placeys, and there specyally to worschype holy relyques of seyntes, apostlys, martires, confessourys, and alle seyntes approved be the chirche of Rome. How fele 3e thys artycle?'—Fasciculus Zizaniorum, p. 442.

53. See the chapter on Hermits in Cutts, Scenes and Characters of the

Middle Ages, pp. 93-151. Cf. Pass, vi. 147, 190.

54. Our Lady of Walsingham's shrine was much resorted to; its celebrity almost surpassed that of St. Thomas's shrine at Canterbury. In Blomefield's Norfolk (v. 830) we read that King Henry VIII, walked barefoot from Barsham to this shrine [no very great distance] and presented Our Lady with a necklace of great value. He also tells us that the common people had an idea that the Milky Way pointed towards Walsingham, and they called it Walsingham-way accordingly. It is remarkable that the Milky Way is, in Spain, called the road to Santiago; see Quart. Rev. Oct. 1873; p. 464. The obvious reason for the name is that the road was as crowded with pilgrims as the Milky Way with stars. The Wycliffites opposed such pilgrimages, and especially that to Walsingham. Ruins of the convent, with two wells called the 'wishing-wells,' are still to be seen at Old Walsingham, Norfolk. The monastery was founded for Augustinian or Black Canons. See Chambers' Book of Days, i. 795, ii. 8, 174.

55. Lobyes, lubbers. Longe, tall. 'Ther goeth a comen prouerbe: That he which hath ones ben in an abbey, wyll euer more after be slouthefull: for the whiche cause they ben called of many men Abbey loutes or lubbers: ' A Supplicacyon for the Beggars, by Simon Fish, ed. Furnivall (E. E. T. S.), p. 15.

56. In Chaucer's Monkes Prologue, the cope is the mark of a monk; in Pierce the Ploughman's Crede, it is that of a mendicant friar. In Chaucer's Prologue, the Frere has a semi-cope. See also 1. 61.

57. And shopen hem, and arrayed themselves as: see 1. 2.

58. The four Orders of mendicant friars are severely satirized in The Ploughman's Crede; see notes in my edition on Il. 20, 486. They were the Carmelites (white friars), Augustines (Austin friars), Jacobins or Dominicans (black friars), and Minorites (gray friars). They are easily remembered by Wycliffe's jest upon them. He takes the initial letters C, A, I, M, to form the word Caim, which was the usual spelling of Cain at that date, and declares them to be of Cain's kin. To be of Cain's kin or of Judas' kin (see 1. 35 above), was a proverbial expression equivalent to being children of Satan.

60. To glose is to comment upon. The commentaries often strayed from and superseded the text. See Chaucer, Sompnoures Tale, 1. 80. As hem good lyked, as it pleased them well. Lyked is very frequently thus employed as an impersonal verb. Hem is the dative case. Good is properly

an adjective, but is used here with an adverbial force.

62. maistres Freres, master-friars. The two nominatives plural are in

apposition. At lykyng, at their liking, as they like.

64. 'Since Love has turned pedlar.' This alludes to the money received by friars for hearing confessions. Besides this, the friars literally resembled pedlars when they carried about with them knives and pins to give away to women. See the description of the Frere in Chaucer's Prologue.

66. 'Except Holy Church and they [the friars] hold better together, the

greatest mischief on earth will be increasing very fast,' The regular friars and secular clergy were so far from 'holding together,' that they quarrelled fiercely as to the right of hearing confessions. See Pass. v. 143.

68. See Chaucer's description of a Pardonere, in his Prologue; the conclusion of the Pardoner's Tale; and Massingberd's English Reformation, p. 127.

70. Assoilen, absolve.

71. Of falshed of fastyng, of breaking their vows of fasting. The first of belongs to assoilen.

72. Lewed, unlearned; it exactly answers, in sense, perhaps in etymology,

to the modern adj. lay. Leved kym wel, believed him entirely.

74. He bonched, &c.; lit. he banged them with his brevet, and bleared their eyes. We should now say, he thrust his brevet in their faces. The word is bouched in Mr. Wright's edition, but my collation of MSS. shews this to be an error; and, indeed, no such word as bouch exists. To blear one's eye is a common phrase for to blind, delude, cajole.

'For al thy waityng, blered is thyn ye.'

Chaucer's Manc. Tale, 1. 148.

Wyth fantasme, and fayrye, Thus sche blerede hys yye.'

Ly Beaus Disconus, l. 1432; Ritson's Met. Rom. vol. ii.

75. Ragman; properly a catalogue or roll of names; here applied to the charter or bull with numerous bishops' seals. But for the explanation of many of the harder words, the reader must be referred to the Glossary.

78. 'Were the bishop a truly holy man, and worth (i.e. fit to have) both his ears, his seal would not be sent (to the pardoner, for him) to deceive the people with.' The expression yblissed, blessed, is used for truly righteous, as appears more clearly from Pass. vii. 1. 13, which see. The phrase 'worth both his ears' is a satirical expression, signifying that the person so spoken of is one of some worth, and not like one whose ears and eyes are of no particular use to him.

80. 'Yet it is not against the bishop that the young fellow preaches; for (often) the parish-priest and he (agree to) divide the silver, which the poor people would else get.' Sometimes, instead of quarrelling, the priest and pardoner compounded matters. Chaucer, however, in his Prologue, 1. 704, makes the pardoner more than a match for the parson, and represents him as cheating both the parish-priest and his flock too. Not by the bischop might also mean not by the bishop's leave, but the two lines above shew that the pardoner really obtained such leave. Hence we must consider it as slightly humorous, meaning—'But you may be sure that it is never against the bishop (or with reference to the bishop) that he preaches.' For examples of by in this sense, see I Cor. iv. 4, and Mr. Wright's Bible Wordbook. Or else by means 'by leave of.'

82. 3if pei nere, if they were not; i. e. if there were no such people; if it

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82. Pleyned hem, made their complaints; lit. complained themselves, hem being here used reflexively. For other examples of pleyne followed by hem, see the Glossarial Index.

84. Pestilence tyme, time of pestilence; cf. note to iii. 19. There were three great pestilences which were long remembered; we may even count a fourth. For the dates of the two first, see note to Pass. v. l. 13; the third lasted from July 2 to Sept. 20, 1360. The first was also called the great pestilence, and is probably here meant. In Pass. v. 13, William speaks of these pestilences, obviously with reference to the first and second ones .- Cf. Chaucer, Prol. 442.

85. To have, i. e. and petitioned the bishop that they might have. Cf.

Chaucer, Prologue, where he says of the good parish priest,

'He sette not his benefice to huyre And ran to Londone, unto sevnte Poules, To seeken him a chaunterie for soules.'

87. The whole of the passage in Il. 87-209 is peculiar to the B-text of the poem, and is not found in the A-text, or earliest draught. It is of much interest and importance, and refers entirely to London; it was probably inserted here because London has just been mentioned.

88. Crounyng, tonsure. See Mrs. Jameson, Legends of Monastic Orders.

p. xxxii: Wyclif's Works, ed. Arnold, iii. 447.

91. 'Lie (i. e. lodge, dwell) in London during Lent, and at other times.'

92. Tellen, count. Formerly, the three principal courts of law, the King's Bench, the Common Pleas, and the Exchequer, had a separate jurisdiction. The Exchequer decided only such cases as related to the collection of the revenue, and hence the ecclesiastics who held office in it are said here to challenge, i. e. to claim the King's debts from the various wards or divisions of the city. The wardmote is the court, or meeting, held in each ward. They also claimed for the King all waifs and strays, i. e. property without an owner and strayed cattle. But see streyues in the Glossary.

Summe beth in ofice wid the king, and gaderen tresor to hepe,

And the fraunchise of holi cherche hii laten ligge slepe.'

Political Songs (Camd. Soc. 1830), p. 325. We read also in the Complaint of the Ploughman (Polit. Poems, i. 325), the following account of the 'canons seculer: '-

'They have great prebendes and dere. Some two or three, and some mo: A personage to ben a playing fere, And yet they serve the King also. And let to ferme all that fare To whom that woll most give therefore: ' &c.

95. Wycliffe complains in the same strain- But our Priests ben so busie about wordlie [worldly] occupation, that they seemen better Baylifs or Reues, than ghostlie Priests of Jesu Christ. For what man is so busic about marchandise, and other wordly doings, as bene Preists that showld bee light of heauenlie life to al men about them.'—Two Treatises against Friars ed. James, p. 16. And see Wyclif's Works, ed. Arnold, iii. 215, 277, 335. In Pecock's Repressor, ii. 324, 366, is an answer to the charge brought by the Wycliffites that some bishops and abbots held courts and decided causes.

97. Messe, mass; oures, hours, or prayers repeated at stated times of the day. Cf. Pass. i. 181.

98. Drede is, there is a fear, it is to be feared.

99. Consistorie, also frequently spelt constorie, a church council or assembly of prelates. It is here used of the Last Great Assembly held by Christ at the day of Judgment.

102. I. e. Peter deputed the power of the Keys to the four cardinal virtues, viz. to Prudence, Temperance, Fortitude, and Justice. The old English names are Sleight, Temperance, Strength, and Doom; see Ayenbite of Inwyt p. 124, where we read further that—'Thise uour uirtues byeth y-cleped cardinals, uor thet hi byeth hegkest amang the uirtues, huer-of the yealde [old] filosofes speke. Vor be thise uour uirtues the man gouerneth himzelue ine thise wordle, as the apostles gouerneth holy cherche be his cardinals.' In Pass. xix. Conscience reproves evildoers by telling them that without the cardinal virtues they will be lost; whereupon a shameless vicar replies that if so, many a man will be lost, and that he never knew a 'cardinal' but such as came from the pope. The same play upon the word occurs here. So in Shakesp. Hen. VIII, iii. 1. 103—

'Upon my soul, two reverend cardinal virtues!
But cardinal sins and hollow hearts I fear ye.'

104. Closyng 3atis, closing gates. This is a sort of translation of the Latin cardinalis, which is derived from cardo, a hinge. The power of the keys is, as it were, made for the moment into a power of the hinges.

105. There, &c., where Christ reigns. This sense of there should be catefully observed. Cf. 1. 100.

107. Atte Courte, at the court, sc. of Rome. Caust of, received.

III. I can speak more, for I have much I could say about them; yet I cannot speak more, out of reverence, for the power of electing a pope is

a high and holy thing. Such seems to be William's meaning.

112. Tyrwhitt supposed that this part of the poem was written after the death of the Black Prince, when his son Richard was heir-apparent. In fact, the date of composition of this portion of the poem seems to be the earlier part of the year 1377. Line 113 is very significant. In many MSS., Il. 113 and 195 are underscored as worthy of attention.

114. Kynde wytte (a common phrase in our author) is what we now call common sense, i.e. natural intelligence.

117. Hem-self fynde, provide for themselves. Hem-self is ambiguous. It

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may mean that the king and his knights decided that the commons ought to support them, or that they ought to support themselves. The latter is more immediately meant; cf. Chaucer, Nonne Prestes Tale, l. 9.

118. Of kynde witte craftes, handicrafts that could be pursued by help of common intelligence. Besides the king, knights, clergy, and commons there was a fifth class, of ploughmen, &c., mere tillers of the soil, who were looked upon as inferior to the rest. Yet the importance of agriculture

among the crafts was well recognised.

123. I have no doubt that the lunatic is William himself. He is here expressing his favourite loyal hope that the king may so govern as to be beloved by all loyal subjects. For the use of lunatic there are three reasons: (1) it conveys a touch of satire, as though it were a mad thing to hope for; (2) a lunatic is privileged to say strange things; and (3) he expressly declares, at the beginning of Pass, xv, that people considered him a fool, and that he raved. This opinion he bitterly adopts. He makes the lunatic, however, speak clergealy, i. e. like a scholar. The word thing does not necessarily imply contempt; it merely signifies a creature, a person. Cf. 'For he was a ful dughti thing;' Cursor Mundi, C-text, l. 8182; ed. Morris.

126. Leue, grant. No two words have been more hopelessly confused than leue and lene. See Leue in the Glossary. The line means—'And grant thee to govern thy land, so that loyalty (i.e. thy lieges) may love thee.'

128. The angel descends and begins to speak, but only in Latin, since common people ought not to be told how to justify themselves; all who could not understand Latin or French had best suffer and serve. The angel's reproof to the king is in Leonine or riming verses, of which the first is a hexameter, and the first four words of it are quoted as from the mouth of the king himself. The remaining six are alternate hexameters and pentameters, and contain the angel's charge to the king. The verses may have been composed by William himself, and may be thus translated.

(You say) 'I am a king, I am a prince,' (but you will be) neither perhaps hereafter.

O thou who dost administer the special laws of Christ the King, That thou mayst do this the better, as you are just, be merciful! Naked justice requires to be clothed by thee with mercy, Whatever crops thou wouldst reap, such be sure to sow.

If justice is stripped bare, let it be meted to thee of naked justice; If mercy is sown, mayest thou reap of mercy!

It may be added, that long pieces of advice to kings are common at this period of English. Thus, in Gower's Confessio Amantis, lib. vii, is a long disquisition on politics. Again, there is Occleve's poem, entitled De Regimine Principum. Both these, and many like them, are founded on a spurious treatise ascribed to Aristotle, and entitled Secretum Secretorum.

Gower, like William, addresses his advice to Richard II, and with much freedom. So also Chaucer, in his Balade on Lack of Steadfastness. See Warton; Hist. E. P. ii. 230; ed. 1840.

139. Goliardeys. 'Un goliardois, Fr.; Goliardus, or Goliardensis, Lat. This jovial sect seems to have been so called from Golias, the real or assumed name of a man of wit, towards the end of the thirteenth century, who wrote the Apocalypsis Goliz, and other pieces in burlesque Latin rimes, some of which have been falsely attributed to Walter Map . . . In several authors of the thirteenth century, quoted by Du Cange, the Goliardi are classed with the joculatores et buffones.'-Tyrwhitt; note on l. 562 of Chaucer's Cant. Tales. But it would appear that Golias is the sole invention of Walter Map, and that the original 'Golias' poems are really his. He named his imaginary Bishop Golias after the Philistine slain by David; not without some reference, perhaps, to the O. Fr. goule, Lat. gula, gluttony. Soon after, Goliardus meant a clerical buffoon; later still, it meant any jougleur, or any teller of ribald stories; in which sense it is used by Chaucer. See Morley's English Writers, vol. i. p. 586. William's Goliardeys is a glutton of words, one full of long pieces which he could recite; cf. the Latin phrase helluo librorum, He is here made to quote, in an altered form, two lines which are also found as under :-

> 'O rex, si rex es, rege te, vel eris sine re, rex; Nomen habes sine re, nisi te recteque regas, rex.' Political Poems, ed, Wright, i. 278.

Compare also-

'Legem quoque dicimus regis dignitatem Regere; nam credimus esse legem lucem, Sine qua concludimus deviare ducem.'

Political Songs (Camd. Soc.), p. 115.

Also-

Non a regnando rex est, sed iure regendo.'
Political Poems, i. 57.

143. The commons are not supposed to have understood the angel's advice given in Latin, but they just knew as much as was good for them to know; they could say—

'Precepta regis sunt nobis vincula legis.'

146. This well-known fable, of the rats and mice trying to hang a bell round the cat's neck, is nowhere so well told as here. Mr. Wright says—
'The fable is found in the old collection, in French verse of the fourteenth century, entitled Ysopet; and M. Robert has also printed a Latin metrical version of the story from a MS. of the same century. La Fontaine has given it among his fables.' It is a well-known story in Scottish history, that this fable was narrated by Lord Gray to the conspirators against the favourites of King James III, when Archibald, Earl of Angus, exclaimed, 'I am he who will bell the cat;' from which circumstance he obtained the name of

Archibald Bell-the-Cat; see Marmion, note 2 Y. In the present instance, the rats are the burgesses and more influential men among the commous; the mice, those of less importance. The cat can be no other than the old King Edward III, whilst the kitten is Richard, his grandson, afterwards Richard II. On the death of the Black Prince, which took place on June 8, 1376, his son Richard became heir-apparent. The date of this part of the present version of the poem seems to be the early part of 1377, shortly before the death of Edward on June 21 of that year. Compare the note to Pass. iii. 298, where there is evidently a reference to the proclamation of Edward's jubilee in February of the same year. Hence the date is limited to the months of March, April, and May, 1377; which gives us a very close approximation. I am indebted to some excellent remarks on this subject by M. J. J. Jusserand, who published some 'Observations sur la Vision de Piers Plowman' at Paris, in 1879.

152. Doute in Old English almost always means fear, as here. Loke, look

about us; cf. l. 172.

153. 'And if we grumble about his play,' &c.

155. Vs lotheth, it loathes us, i. e. we loathe; cf. l. 174. Or, ere.

157. Aloft, on high, above his reach.

158. Renable, contracted from resonable. Thus, in Myrc's Duties of a Parish Priest (ed. Peacock, 1868), the Cotton MS. has 'renabulle tonge' where the Douce MS. has 'resonable.' But it was often regarded as if formed from the verb renne, to run; hence it is still used in Norfolk in the form runnable; i. e. glib, loquacious. In the following it has, apparently, the older meaning:

'Hir maners might no man amend;

Of tong she was trew and renable,

And of hir semblant soft and stabile.'

Ywaine and Gawaine, l. 208; in Kitson's Met. Rom. vol. l. p. 10. So also renably for reasonably in Chaucer, C. T. 7091. The C-text has resonable.

159. 'For a sovereign remedy for himself;' i. e. as far as he was himself concerned. Cf. for me, l. 201.

161. Bighes, necklaces. Colers of erafty werk, collars of skilful work-manship; alluding to the gold or metal chains, such as are still worn by sheriffs, &c.

164. And at other times they are elsewhere, viz. away from London, living in retirement.

180. 'And thought themselves not daring enough,' &c.

181. Leten, considered, esteemed; cf. Pass. iv. l. 160.

185. Sholde, would; as in 1. 79 above.

185. To lat the catte worthe, to let the cat be, to let it alone. Worthe is the A.S. weordan, to be. When Alexander tamed Bucephalus, we read that

Soone hee leapes on-loft and lete hym worthe

To fare as hym lyst faine in feelde or in towne.

William of Palerne, &c.; ed. Skeat, 1867; p. 216.

189. Is seuene zere ypassed, i. e. seven years have past, seven years ago.

190. The expressive word elyng, elenge, or ellinge, still common in Kent, includes the meanings sad and solitary. Henry VIII, in a letter to Anne Bullen, speaks of 'his ellengness since her departure;' Hearne's edition of Avesbury, p. 360. The word is used both by Chaucer and Occleve.

191. 'Væ tibi, terra, cujus rex puer est, et cujus principes mane comedunt;' Ecclesiastes x. 16. In MS. Digby 53 is a note to this effect—

Far be child is kinge and be cuerl [churl] is alderman, and be wale [stranger] biscop, wa bene lede [wo to the people]; unde versus.

'Ve populo cujus puer est rex, censor agrestis, Exterus antistes; hii mala multa moyent.'

A similar saying is attributed to Beda; O. Eng. Miscellany, ed. Morris, p. 184. When Robert Crowley reprinted *Piers Plowman*, in the time of *Edward VI*, he added, for obvious reasons, this sidenote: 'Onnium doctissimorum suffragio, dicuntur hec de lassiuis, fatuis, aut ineptis principibus, non de etate tenellis. Quasi dicat, ubi rex puerilis est.' In this and other quotations, I follow the peculiar spellings of the originals. The use of e for æ in Latin words is very common.

192. The wise mouse here suggests that the rats want keeping in order themselves, and that it is a pity that the true cat (i.e. the king, in this instance) is only a kitten. Also the cat may sometimes be expected to go out catching rabbits, and meanwhile he will let the rats and mice alone. Better a little loss than a long sorrow; (for there would, if the king died, be) confusion amongst us all, though we be rid of a tyrant.' William uses the mase to mean confusion, bewilderment; 1. 196 is explanatory of the 'long sorrow' mentioned above. Mysse=lose, be without.

197. 'We mice, the lower order of commons, would eat up many men's malt, and ye rats, the burgesses, would tear men's clothes, &c.' These lines are almost prophetical. The rising of the peasantry under Wat Tyler took place but a short time afterwards, in June, 1381.

199. 'Were it not for that cat belonging to that court.'

201. For me, for myself; cf. note to l. 150. After, afterwards.

202. Observe how the cat (Edward III) is here distinguished from the kitten (Richard, heir apparent).

203. Ne carpyng of, nor shall there be any more talking about. Supply shal be from the line above. Costed me neure, would never have cost me anything; for I would not have subscribed to it.

204. And, even if I had subscribed, I would not own it, but would submit to let him do as he likes; both he and the kitten may catch what they can.

209. Deuine 3e, guess ye the meaning; I dare not.

210. The rest of the Prologue is found in Text A, as well as in the later

ones. The law-sergeants are here spoken of. 'Lawyers were originally priests and of course wore the tonsure; but when the clergy were forbidden to intermeddle with secular affairs, the lay lawyers continued the practice of shaving the head, and wore the coif for distinction's sake. It was at first made of linen, and afterwards of white silk;' British Costume, p. 126. It was a sort of skullcap; Strutt, Manners and Customs, iii, 76. The white

silk hoods are again alluded to in Pass. iii. l. 293.

212. Pleteden, pleaded. This verb is derived from the O. Fr. plet, a plea, which is corrupted from the Lat. placitum, an opinion. Hence plead and please are from the same root. By the statute of 36 Edw. III, c. 15 (A.D. 1362), it was enacted that pleadings should henceforward be conducted in English, but recorded in Latin. They were not recorded in English till the fourth year of George II. The penny was an important coin in the time of Edward III; but it should be observed that any coin, such as a florin, could be sometimes called a penny, in which case a half-penny would mean the half-florin, and a farthing (fourth-ing) the fourth part of the florin. See note to Pass. ii. 143. There is a satirical poem in praise of 'Sir Peny,' who was much sought after by all men, including lawyers.

'Sir Peny mai ful mekil availe

To tham that has nede of cownsail,

Als sene is in assise.'

Hazlitt; Early Popular Poetry, i. 165.

213. Vnlese, unloose, unclose.

214. 'Thou mightest better measure the mist on Malvern hills than get a mum out of their mouth, unless money should be exhibited.' A mum is anything approaching to a word, a mumble. The whole of this passage is imitated by Lydgate;

'Unto the common place [pleas] I yode thoo,
Where sat one with a sylken hoode;
I dyd hym reverence, for I ought to do so,
And told my case as well as I coode,
How my goods were defrauded me by falshood.
I gat not a mum of his mouth for my meed,
And for lack of mony, I myght not spede.'

Lydgate's London Lyckpeny; Specimens of English, 1394-1597, ed. Skeat, p. 24.

216. An, and. Both spellings are common.

218. Brewesteres, female brewers. 'The trade of brewing was confined almost wholly to females, and was reckoned among the callings of low repute.'—Note to Liber Albus, ed. H. T. Riley; p. 307. At p. 312 of the same we read, 'If any brewer or brewster,' &c. Cf. Pass. v. 306.

219. Wollewebsteres, female weavers of linen. But the distinction between webbe, a male weaver, and webstere, a female weaver, is not always made. Thus, in Pass. v. 215 we find—

' My wyf was a webbe ' and wollen cloth made.'

222. 'Of labourers of every kind there leapt forth some.' For alkin we sometimes find alle kyn, alle kynne, alles kinnes, and even the odd-looking form alle skinnes. The full form is alles kynnes, of every kind. It is in the genitive case. The word labourers in the Statutes of Edward III is comprehensive, including masons, bricklayers, tilers, carpenters, ditchers, diggers, &c.; Liber Albus, pp. 288, 635.

224. Dieu vous saue, dame Emme! God save you, dame Emma! Evidently the refrain of some low popular song. In another place (B. xiii. 340) William speaks of 'dame Emme of Shoreditch.' which was a low

locality.

226. 'Good pigs and geese! let's go and dine!' It was the practice thus to tout for custom, standing outside the shop-door. In the same way the taverners kept crying out, 'White wine! Red wine!' &c. Here again Lydgate copies from William:—

'Cokes, to me they toke good entent,

Called me nere, for to dyne;

And profered me good brede, ale, and wyne...

Then I hied me into Est Chepe;

One cries ribes of befe, and many a pie;

Pewtar potts they clatteryd on a heape;

Ther was harpe, pipe, and sawtry,' &c.

London Lyckpeny; MS. Harl. 542.

The above text differs somewhat from the other copy in MS. Harl. 367.

printed in Specimens of English, 1394-1579, ed. Skeat, pp. 25, 26.

228. White and red wines, chiefly imported from France, were common; see Chaucer's Pardoner's Tale. Though Osey is said to come from Portugal in the first volume of Hackluyt's Voyages, p. 188, yet the name is certainly a corruption of Alsace. Thus Ausoy is written for Alsace frequently in the Romance of Partenay, and Roquefort explains the O. Fr. Aussay to mean Alsacia. It seems to have been a sweet, straw-coloured wine. The wines of Gascony, of the Rhine, and of Rochelle, need no explanation. The roste to defye, to digest the roast nieat. This is well illustrated by the following oft-quoted passage:—

'Ye shall have rumney and malmesyne, Both ypocrasse, and vernage wyne, Mount rose and wyne of Greke, Both algrade, and respice eke, Antioche, and bastarde, Pyment also, and garnarde, Wyne of Greke, and muscadell, Both clare, pyment, and Rochell; The reed your stomach to defye, And pottes of Osey set you by.'

Squyr of lowe degre; Ritson's Met. Rom. iii. 176.

NOTES TO PASSUS I.

Passus, a portion or 'fytte' of a poem. In an entertainment given to Queen Elizabeth at Kenilworth, a minstrel was to have sung a song, &c. After singing a portion, he was to have made 'a pauz and a curtezy, for primus passus,' i. e. to signify that the first part was over. See Ritson's Met. Rom. vol. i. p. cexxii. Compare—

'Thus passed is the first pas of this pris tale.'
William of Palerne, 1. 161.

1. Bymeneth, signifies.

- 3. A loueli ladi of lere, i.e. A ladi, loueli of lere, A lady, lovely of countenance.
- 5. Sone; some copies read Wille, the poet's name. Slepestow, sleepest thou; sestow, seest thou. The suffix -tu for pu, thou, is found in A.S. after the letter t, as in scealtu = scealt pu, shalt thou. So here, slepestow = slepest-tow = slepest thou.

6. Mase, confused medley of people. Cf. note to iii. 159.

8. Haue thei worschip, if they have honour. Wilne, desire; different both from wille, intend, and wyssche, wish.

9. Holde thei no tale, they keep no account, they regard not.

- 11. What is this to mene, what is the meaning of this; or, how is this to be explained? To mene takes the place of A.S. gerund, where to is a preposition governing the dative case, and mene is for ménanne, a dative formed from the infinitive ménan, to mean. Thus to ménanne is, literally, for a meaning.
- 12. Vp, upon. The tower is that mentioned in the Prologue, l. 14. Truth is here synonymous with the Father of Faith, i. e. God the Father and Creator.
- 15. Fyne wittis, five senses, viz. of hearing, sight, speech, smelling, feeling, according to the enumeration in Grosteste's Castle of Love. But for speeck we commonly have tasting. In Pass. xiv. 53, is the passage—

'Bi so that thow be sobre of syste and of tonge,

In etynge and in handlynge and in alle thi fyue wittis.'
Compare Tennyson's Song of the Owl:—

Alone and warming his five wits, The white owl in the belfry sits.

17. Hyghte, commanded. To help you of, to provide you with.

20. In comune three thinges, three things in common; these are clothing, meat, and drink. 'The chief thing for life is water, and bread, and clothing, and an house to cover shame.' Ecclus. xxix. 21; cf. xxxix. 26. Hence, in Spenser, F. Q. i. x. 37-39, the first three of the seven beadmen supply lodging, meat, drink, and clothing.

23. From chele, &c., to keep thee from a chill.

- 24. For myseise, as a remedy against disease or discomfort. This curious use of for is worth notice. It is sufficiently common; cf. vi. 62.
 - 26. That thow worth, so that thou become the worse for it.
- 35. 'Moderation is a remedy, though thou yearn for much.' The same line reappears in Richard the Redeles, ii. 139, a poem which I attribute to the author of Piers Plowman:—

'But mesure is a meri mene, bous men moche yerne.'

Cf. Deposition of Rich. II. (Camd. Soc.), p. 12. 'Mesure is a mery mene' is quoted as a proverb by Skelton and Heywood. Another form of it is Measure is treasure; Dyce's Skelton, ii. 238, 241.

36, 37. This means—Not all which the body desires is good for the soul,

nor is all that is dear to the soul a source of life to the body.

38. 'Believe not thy body, for a liar—this wretched world—teaches it, and would betray thee.'

41. 'Both this (the fiend) and that (thy flesh) pursue thy soul, and sug-

gest things to thy heart.'

- 42. Ywar, wary. This is an instance of the prefix y-, the A.S. ge-, being prefixed to an adjective. It is the A.S. gewær, wary, cautious, from which our aware seems to have been corrupted, though its form would correspond better to the A.S. on ware, in caution, on guard. I wisse, I teach, is to be distinguished from the adverb I-wis, certainly, with which it is only too often confounded; and both again are different from I wot, I know, and I wisse, I knew, which are from the verb to wit.
 - 46. 'Go to the gospel, (and see there) that which God said himself.'
- 49. 'And God (i.e. Jesus) enquired of them of whom spake the superscription.'
- 50. Ilyke, like; see note to 1. 42. The word was is understood before Ilyke, but is not in the MSS. of the B-text. But it is found in those of the A-text.
- 52. 'Et ait illis Jesus: Cujus est imago hæc, et superscriptio? Dicunt ei, Cæsaris. Tunc ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.' Matt. xxii. 20, 21 (Vulgate).

55. Kynde witte, common sense; cf. Prol. 114.

- 56. 'And Common Sense should be preserver of your treasure, and should bestow it on you in your need.'
- 57. Housbonderye, economy; as in Shakespeare, Macbeth, ii. 1. 5, 'There's Ausbandry in heaven,' because no stars were out. The line signifies that 'economy and they (viz. reason and wit) hold well together.' Hij, put for by, they. Holden togideres; see note to Prol., 1. 66.
 - 58. For hym, for the sake of Him who made her.
 - 59. The dungeon is that spoken of in Prol., l. 15.
- 62. To body, so as to possess a body. Cf. l. 82, where wroughte me to man means wrought me so that I became a man.

64. And founded it, and he founded it. Here it refers to falsehood, not to the eastle of care; for, with our author, to found is to originate.

66. Caym, Cain. See note to Prol., 1. 58.

67. Iuwen, of Jews. The gen. pl. ending is -en or -ene; see l. 105.

68. The idea that Judas hanged himself upon an elder occurs in Shake-speare, Love's Labour's Lost, v. 2; and in Ben Jonson—'He shall be your Judas, and you shall be his elder-tree to hang on;' Every Man out of Hum. iv. 4. See Nares. On the other hand, we read that 'the Arbor Judae is thought to be that whereon Judas hanged himself, and not upon the elder-tree, as it is vulgarly said;' Gerrard's Herbal, ed. Johnson, p. 1428; quoted by Brand, Pop. Ant, iii. 283. Mr. Wright points out a passage in Sir John Maundeville, who says that the very elder-tree was still in existence when he visited lerusalem; see p. 03 of Halliwell's edition.

69. Letter, stopper, hinderer, destroyer. Lyeth hem, lieth to them.

70. That, Those who.

73. Yeode, or yede, went. See note to Prol., 1. 40.

74. Wissed, taught. See note to 1. 42.

76. I underfonge be, I received thee, viz. at baptism.

77. Borwes, sureties, viz. the sponsors in baptism.

82. Wroughte me to man, shaped me so that I became a man. There are other instances of this phrase. Cf. 1. 62.

- 83. Teche me to, direct me to. Teach is here used in its original sense, to indicate, point out by a token or sign. This ilke, this same, this very thing. The word trespre alludes to 1. 45; the dreamer now alters his question.
- 84. 'Tell me, thou who art considered holy, how may I save my soul?'
- 86. I do it on deus caritas, I appeal to the text God is love (I John iv. 8) as my authority. Cf. Pass. iii, 187.
- 88. None other, nothing else but the truth. The Vernon MS. has not elles,
- 90. Bi the gospel, by what the gospel says, according to the gospel. In the next line we are referred to St. Luke, that is, to the parable of the unjust steward, where those to whom are to be committed the 'true riches' are taught to be faithful in that which is least; Luke xvi. 10-13. See also Luke viii. 21.
 - 93. Christians and heathens alike claim to learn the truth.
- 96. Transgressores is marked in the MSS. as a Latin word. Latin words are strongly underlined, frequently with a red stroke.
 - 98. Appendeth for, pertains to. Another reading is apendeth to.
- 99. A Fryday, one single Friday. A Friday generally means on Friday, but not here. Another reading is o, i. e. one. Cf. 'all of a size.'

100. Him and hir, i. e. every man and woman; as in Ch. Man of Lawes Tale, 460 (Cant. Tales, 4880).

102. David, &c. This may refer to I Sam. xxii, 2, to I Chron. xi. I-3, or, still more probably, to I Chron. xii. 17, 18. When King Horn was dubbed a knight, as told in the romance of that name, he was girt with a sword, his spurs were fastened on him, and he was set upon a white steed. A few lines lower, at l. 105, we find Christ described as knighting the angels.

104. An apostata was one who quitted his order after he had completed the year of his noviciate. This is very clearly shewn by the following statement of a novice.—

'Out of the ordre thof I be gone,

Apostata ne am I none,

Of twelve monethes me wanted one,

And odde days nyen or ten.'

Monumenta Franciscana, p. 606.

The writer of this was one who had been a novice in the order of St. Francis, but left it to become a Wycliffite. See my preface to Pierce the Ploughman's Crede, p. xiii.

105. Kyngene kynge, king of kings. The genitive plural in -ene is from the A.S. ending -ena, as in Witena gemôt, meeting of wits (wise men). Wycliffe says, in speaking of true religion, that—' Jesu Christ and his Apostles bene chiefe knights thereof, and after them Holy Martirs and Confessours'; Two Treatises against Friers, ed. James, p. 19. So too Chaucer, C. T., Group G, 383 (Second Nonnes Tale).

Ten: so in all the MSS., otherwise we should have expected nine; for the angels were generally distributed into three hierarchies of three orders each: first, seraphim, cherubim, and thrones; second, dominions, virtues, and powers: third, principalities, archangels, and angels. William here enumerates the seraphim and cherubim, seven such orders more, and one other. But the one other is the order over which Lucifer presided, as implied by 1. 111. This makes up the ten orders, as having been the original number. And that this is the true explanation is rendered certain by a passage in Early English Homilies, ed. Morris, 1868, p. 219, where the preacher enumerates the nine orders, and adds that the tenth order revolted and became evil; that the elder of the tenth order was called 'leoh berinde,' i. e. lightbearing or Lucifer, who was beautifully formed, but who grew moody and said that he would sit in the north part of heaven, and be equal to the Almighty. For this sin he was driven out of heaven with his host. It must be added, that this tenth order was above, not below, the other nine; for the Franciscan Friars used to call themselves the Seraphic Order, having installed their founder, St. Francis, above the Seraphim, upon the throne from which Lucifer fell.' See Southey's Book of the Church, ed. 1848, p. 182. Speaking of the Chester Mystery of the Fall of Lucifer, Dean Milman says,-This drama, performed by the guilds in a provincial city in England, solves the insoluble problem of the origin of evil through the intense pride of

NOTES .

Lucifer. God himself is present on the scene; the nine Orders remonstrate against the overweening haughtiness of Lucifer, who, with the devils, is cast down into the dark dungeon prepared for them.' Hist. of Lat. Christ. vi. 409. See also the Ormulum, i. 34; Chambers' Book of Days, i. 635; Mr. Kitchin's note on Spenser's Faerie Queene, i. 12. 39; Warton's Hist. Eng. Poetry, ed. Hazlitt, iii. 233, note 4, &c. Allusions to this fall of Lucifer are very common; see the beginning of Chaucer's Monkes Tale; Wycliffe's Two Treatises, p. 35; Ayenbite of Inwyt, ed. Morris, 1868, p. 182; Genesis and Exodus, ed. Morris, 1865, p. 3; Cædmon, ed. Thorpe, p. 18, &c. See a long note by myself in Notes and Queries, 3rd S. xii. 110; and cf. note to 1. 118.

107. The muryer, the more pleasant it seemed to them.

118. Ponum pedem, &c. An inexact quotation from Isaiah xiv. 13, 14: 'In cœlum conscendam, super astra Dei exaltabo solium meum, sedebo in monte testamenti, in lateribus aquilonis. Ascendam super altitudinem nubium; similis ero Altissimo.' It is curious that wherever the fall of Lucifer is mentioned, as in most of the places cited in the note above, there is mention also of Lucifer's sitting in the north. We find it even in Milton, P. L. v. 755-760:

At length into the limits of the north
They came; and Satan to his royal seat,

The palace of great Lucifer,' &c.

So in Skelton's Colin Clout:

'Some say ye sit in trones [thrones]
Like princes aquilonis.'

So in the Anglo-Saxon Version of the Hexameron of St. Basil, ed. Norman, 1849, p. 16, which agrees closely with Isaiah. In Chaucer's Freres Tale, 115, the fiend lives 'in the north contre.' In Text C of Piers Plowman, William inquires why Lucifer chose the morth side, but fears he shall offend Northern men if he says much about it. Yet he hints that the north is the place for cold and discomfort, and suitable enough for the fallen angel. In the Icelandic Gylfaginning we find—'niòr ok norör liggr Helvegr,' i. e. 'downwards and northwards lieth the way to Hell.'

119. Nyne dayes. So Milton — 'Nine days they fell'; P. L. vi. 871.

123. Mr. Wright says—' In the Master of Oxford's Catechism, written early in the fifteenth century, and printed in Reliquiæ Antiquæ, vol. i. p. 231, we have the following question and answer—C. Where be the anjelles that God put out of heven, and bycam devilles? M. Som into hell, and som reyned in the skye, and som in the erth, and som in waters and in wodys.' This was an easy way of accounting for all classes of fairies, some of whom were supposed to be not malignant; for the fallen spirits were supposed to be not all equally wicked. The Rosscrucians, in like manner, placed the

sylphs in the air, the gnomes in the earth, the salamanders in the fire, the nymphs in the water; and as Pope says, in his Introduction to the Rape of the Lock—'The gnomes, or demons of earth, delight in mischief; but the sylphs, whose habitation is the air, are the best-conditioned creatures imaginable.'

125. Pult out, put out, put forth, exhibited.

132. The texts are, Reddite Cæsari, l. 52, and Deus earitas, l. 86. This line is repeated at l. 204. Bi sizte, according to the evidence.

134. Lereth it this lewde men, Teach it to these unlearned men. To lere is to teach, lerne to learn. Lerne sometimes also means to teach, as in prov. English, but lere is never (I think) to learn in our author, as it is in Chaucer. This and thise are both used as plurals of this.

136. Kynde knowing, natural understanding.

137. Craft, power, potentiality. Comseth, commenceth, originates.

139. I have not yet traced the original of this Latin rimed (or Leonine) hexameter; it recurs at v. 448.

140. Here the 'kynde knowyng' is identified with conscience. Kenneth, makes known, makes manifest.

146. Triacle. 'Theriaca, from which treacle is a corruption, is the name of a nostrum, invented by Andromachus, who was physician to Nero'; Bacon's Advancement of Learning, ed. Wright; note at p. 296. A full account of the word is given by Professor Morley, in his Library of Eng. Literature, part i. p. 21.

147. That spice, that species, that kind of remedy for sin. It refers to love, which is the theme of the succeeding context.

149. Lered it Moises, taught it Moses; viz. in Deut. vi. 5, x. 12, &c.

150. Plante, plant. MSS. of the A-type have plante, plante, plante, &c., which can only mean plant. Plente (which is another reading) would mean plenty, fulness. See the Critical Note.

151. It, so, love; here used of the love of Christ, which heaven could not contain, till it had 'eaten its fill of the earth,' i. e. participated in the human nature by Incarnation. When it had taken flesh and blood, it became light as a linden-leaf, and piercing as a needle.

154. 'As light as leaf on linden' was an old proverb. It occurs in Chaucer's Clerkes Tale, Group E, 1211. The leaves of the tree are easily stirred by the wind.

160. He, i.e. love. The merciment taxeth, assesses (or imposes) the fine. Cf. vi. 40, where amercy = fine, and taxoure = assessor. Fines were of fixed

amount; but amerciaments were arbitrarily imposed.

161. To knowe it kyndely, to understand it by natural reason; cf. Il. 136, 140. In Pass. ix, near the beginning, there is a description of the castle of Caro (man's body), which is guarded by the constable Insuit (conscience); and it is said of Inwit and the five senses that—

In the herte is hir home and hir moste reste; 1. 55.

- 164. That falleth, &c. That belongs to the Father, i. e. it is God the Father who implanted Conscience in man's heart.
 - 167. He, sc. God the Son.
 - 170. One, alone; dat. case of on, one, A. S. an.
 - 173. Compare-
 - 'Cogitate, diuites, qui uel quales estis, Quod in hoc iudicio facere potestis,' &c.

Poems of Walter Map, ed. Wright, p. 53.

- 176. Eadem. &c. Matthew vii. 2; Luke vi. 38. Remecietur is no misprint. Some Latin words are not always spelt alike in old MSS. Thus scintilla is frequently spelt sintilla, as in Pass. v. 291, and commodat is spelt comodat, as in Pass. v. 246.
- 177. A childe, &c. This probably means a babe who is being baptized, baptism being sometimes accompanied by tears on the part of the infant.
- 179. Lene the poure, lend to the poor. Poure is for poure, more frequently spelt poure, i.e. povere.
 - 182. Malkyn was a proverbial name for an unchaste slattern. It occurs

in Chaucer's Man of Lawes Prologue, 1. 30.

- 185. For dore-tre some MSS. have dore-nayl. Note that tre is expressly used here, as elsewhere in Old English, in the sense of wood that is cut down and dead. So too in the modern axle-tree; so that dore-tre means a door-post. As dead as a door-nail is still a common provetb, but it is older even than William's poem, as it occurs twice in the alliterative romance of William of Palerne, written about A.D. 1350. The Vulgate edition of the Bible has—'Sicut enim corpus sine spiritu mortuum est, ita et fides sine operibus mortua est.' S. Jacob. ii, 26.
- 186. Worth, shall be. The present is often used for the future in Middle English, as in Anglo-Saxon. We even find in our Bibles, 'we also go with thee,' John xxi. 3. This line is repeated below, l. 102.
- 187. Dan Michel, in his Ayenbite of Inwyt (ed. Morris, p. 233), says that virginity without love is as a lamp without oil, and refers to the parable of the foolish virgins. No doubt William also was thinking of that parable.
- 191. Chewen here charite, &c. They chew up their charity; i.e. they eat up what they should give away, and then cry out for more. This striking expression, chewen charite, was copied from William by his imitator, the author of the Ploughman's Crede; see the Crede, ed. Skeat, 1. 663.
 - 194. Thei ben, i. e. and yet they are.
- 197. And lernyng, &cc.; and an instruction to unlearned men, to distribute (alms) all the later, i.e. to put off giving away. For the sense of dele, see l. 199.
- 199. Date et dabitur vobis (S. Luke vi. 38) is the commencement of the verse already partially quoted above; see l. 176.
- 203. Graith gate direct way. The expression occurs in the History of Wallace, v. 135,

For their sloith-hund the graith gate till him yeid;' i.e. their sleuth-hound went straight towards him. Cf. Pass. iv. 42.

204. Repeated from above; see ll. 132, 133.

207. Lenge the with, linger with thee. Loke the, guard thee; i.e. may our Lord guard thee!

PASSUS II.

- 5, 6. 'See where he [Falsehood] stands; and not he only, but Favel [Flattery] also, and their many companions.' 'Occleve, in his De Regimine Principum. ed. Wright, pp. 106, 111, describes favelle or flattery, and says—'In wrong preisyng is all his craft and arte.' Cf. Wiat's 2nd Satire, 1.67, in Specimens of English, ed. Skeat.
- 8. A womman. Here William carefully describes the Lady Meed, who represents both Reward in general, and Bribery in particular; the various senses of Meed are explained in iii. 230-256. Female dress at this date was very extravagant, and we may compare with the text the following remarks in Lingard's History. 'Her head was encircled with a turban or covered with a species of mitre of enormous height, from the summit of which ribbons floated in the air like the streamers from the head of a mast. Her tunic was half of one colour, and half of another: a zone deeply embroidered, and richly ornamented with gold, confined her waist, and from it were suspended in front two daggers in their respective pouches;' vol. iv. p. q1. This part of Piers Plowman appears in the early text of 1362, otherwise William's description of Meed would have served admirably for Alice Perrers, who obtained a grant of Queen Philippa's jewels, and 'employed her influence to impede the due administration of justice in favour of those who had purchased her protection;' and against whom the following ordinance was made in 1376: 'Whereas complaint has been brought before the king, that some women have pursued causes and actions in the king's courts by way of maintenance, and for hire and reward, which thing displeases the king, the king forbids that any woman do it hereafter; and in particular Alice Perrers,' &c. See Lingard, iv. 142. Indeed it is very likely that William perceived this likeness in revising his poem, for the description of Meed's clothing is amplified in the B-text, and he adds the very significant line,
- 'I had wondre what she was ' and whas wif she were.' How Alice treated King Edward in his last illness is well known. Whitaker suggests that the Lady Meed is the original of Spenser's Lady Munera; see Spenser, F. Q. bk. v. c. ii. st. 9.

9. Pelure, fur. The laws about the kinds of furs to be worn by different ranks were very minute. Furred hoods, in particular, were much in fashion.

14. Enuenymes to destroye. It was a common belief that precious stones could cure diseases, and that they were as antidotes against poisons. Thus Richard Preston, citizen and grocer, gave to the shrine of St. Erkenwald

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his best sapphire stone, for curing of infirmities of the eyes,' &c.; note in Milman's Lat, Christ. vi. 375; where Milman quotes from Dugdale, p. 21. So also, in the Ancren Riwle, pp. 134-136, ed. Morton, Christ is likened to the agate which the poison of sin cannot approach.

15. Engreyned, i.e. dyed of a fast colour. See the note in Smith's Student's Manual of English Literature, by P. Marsh, p. 55. Add to the illustrations there given the following :- "In crammasyn cled and granyt violat; Gawin

Douglas, in Specimens of English, ed. Skeat, p. 127.

19. What, who. But it implies something more, viz. what sort of a person. So in Layamon, l. 13844, 'Ich the wullen cuben what enihtes we beoo, i.e. 'I will inform thee what knights (what sort of knights) we are.' This is spoken by Hengist, who then proceeds to describe himself and his companions fully.

20. Mede, i. e. Meed, or Reward; but here used in a bad sense, as the personification of Bribery. In the twelfth year of Henry III a common seal was granted to the city of London, and it was ordered that any one who shewed reasonable cause should be permitted to use it, 'and that no mede schulde be take no [nor] payed of eny man in no manner wyse for the said seall; 'Chron. of London, p. 13. It is just in this sense that William uses it.

21. Lewte, Loyalty. William arrays Love, Loyalty, Soothness, Reason, Conscience, Wisdom, and Wit on the one side, and Meed (daughter of False), Wrong, Favel or Flattery, Simony, Civil, Liar, and Guile upon the other. Wisdom and Wit waver in their allegiance, but are won back again. Lines 27-38 are not in the A-text.

27. As kynde axeth, as nature requires or provides. For bong some MSS. have bonus, for the sake of euphony, much as in French we have mon for

ma before nouns beginning with a vowel.

30. O god, one God. Wright's text has So, but it is a misprint for Oo.

- 31. To marye with myself; we should now arrange the words to marry myself with. With in Middle English is always near its verb, a puzzling arrangement to a learner. So in the Crede, 'to coueren with our bones,' l. 116. So, in l. 116 below, to wratthe with treuthe means 'to anger Truth with.' Mercy is here the dowry which Holy Church brings to the man who espouses her.
 - 38. See Ps. xv. I (called xiv. in the Vulgate).

39. Mansed, cursed. The word maused in Mr. Wright's text is a misprint, as he explains in a note on p. 537, and in his Glossary.

43. Bruydale, bride-ale or bridal. An ale means a feast merely. There were leet-ales, scot-ales, church-ales, clerk-ales, bid-ales, and bride-ales. The bride-ales were so called because the bride brewed some ale for her weddingday, which her friends purchased at a high price, by way of assisting her and amusing themselves at the same time. This led to abuses, and we find in the court-roll of Hales Owen, in the 15th year of Elizabeth, an order 'that persons brewing wedding-ale to sell, should not brew above 12 strike of malt at most.' See Brand's Popular Antiquities, ed. Ellis, ii. 144.

47. Lat hem worth, &c.; let them be, till Loyalty be a justice. Cf. note to Prologue, l. 187.

49. I bikenne the criste, I commend thee to Christ; criste is the dative

50. For, on account of; 'on account of greediness of reward.'

59. Brokoures. In the reign of Edward I. a law was passed that 'no one shall be broker, but those who are admitted and sworn before the Mayor.'

Liber Albus, ed. Riley, p. 505.

62. In Passus xx. the church is described as assailed by numerous enemies. One is Simony, who causes good faith to flee away, and falseness to abide, and who boldly vanquishes much of the wit and wisdom of Westminster Hall by the use of many a bright noble. He is also there described as contriving divorces. By Cyuile is meant one skilled in the civil law.

A sisour was (1) a person deputed to hold assizes; and (2) a juror, though not quite in the modern sense. See Polit. Songs, ed. Wright, p.

344; Tale of Gamelyn, l. 871.

65. Brokour is here used in the general sense of a contriver of bargains, a match-maker. Brokage (1.87) is a treaty made by an agent.

66. Here beire wille, the will of them both. See Beire in the Glossary.

73. Heiz, loudly; 'to cry out very loudly,' 'to proclaim aloud.'

74. The form of this mock charter may be compared with that of the charter whereby the Black Prince was invested, in 1362 (the very year in which William wrote the first version of his poem) with the principality of Acquitaine. It is given at length in Barnes's Life of Edward III.

76. Free kynde, liberal nature, liberality of nature, generosity. Cf. fredom = liberality, in Chaucer, Prol. 46. Or it may mean 'gentle blood.'

78. Feffeth, grants to them; lit. enfeoffs, i. e. invests them with a fief or fee.

80. To bakbite, to defame. See note to v. 89.

85. 'The County of Covetousness, and all the coasts around it;' where coasts = borders, neighbouring country. See Matt. viii. 34.

95. Frete, to eat, viz. before the proper time for eating arrived.

98. Here is a sudden change from the plural to the singular; his seems to refer to Falsehood. In 1. 100 there is a sudden change to the plural again, since here means their. But other passages show that his and hym may be used indefinitely, as we now use one's and one.

102. A dwellyng, a habitation; the acc. after holde.

103. In-to (invariably in Lowland Scotch, and occasionally in old English) has the force of in merely.

104. 3eldyng, giving up in return. Cf. the phrase 'to yield a crop;'

Cymb. iv. 2. 180. See Pass. v. 296.

In the same yere [1310] began the order of Paulyns, that is to say, Crowched Freres.'—A Chronicle of London (edited in 1827, and published by Longmans), p. 43. But Matthew Paris says that the order of Crutched Friars came into England A.D. 1244. In a poem called the Image of Ypo-

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crisie, written about A.D. 1533, a list is given of orders of monks, which includes the Paulines, the Antonines, Bernardines, Celestines, &c. The C-text has, Of Paulynes queste, i. e. of the Paulines' inquest or jury; observe also that the word Paulynes occurs again below, l. 177, in connection with ecclesiastical law-courts.

109. Bedel. 'The duties of the beadle, in ancient times, lay more on the farm than in the law-court. . . In many places, the bedelry and the hay-wardship were held together by one person,' &c. See Nooks and Corners of English Life, by Timbs; p. 233. The oath of the Bedels is given at p. 272 of the Liber Albus. They were to suffer no persons of ill repute to dwell in the ward of which they were bedels, to return good men upon inquests, not to be regrators themselves, nor to suffer things to be sold secretly. And at p. 289 of the same we find—'Item, that the bedel have a good horn, and loudly sounding.' It is remarkable that in Text C, William changed Bokyngham-shire (which may merely have been chosen for the alliteration) into 'Banbury soken.' This may have been an intentional fling at the beadle of Banbury, with whom he may have quarrelled. For it is to be noted that Banbury is at no great distance from Shipton-under-Wychwood, where William's father is said to have farmed land.

122. Dignus est enim operarius mercede sua; Luke x. 7.

128. But if might very well have been printed but-if, with a hyphen, as it is here practically one word, with the meaning except.

129. Fikel, treacherous, not changeable; so also in iii. 121. Cf. Havelok, ed. Skeat, l. 1210.

132. For cosyn, as if she were his cousin. An she wolde, if she wished.

137. Witty is truthe, wise is Truth. It must be remembered that Truth means God the Father, as in Pass. i. 12.

140. Bisitte, sit close to, oppress. Soure, bitterly, lit. sourly; not sorely; cf. note to Selections from Chaucer, ed. Skeat, Group. B, l. 2012.

143. Floreines, florins; the name of which is derived from the city of Florence. We read in Fabyan (ed. Ellis, p. 455) under the year 1343—'In this yere also, kynge Edward made a coyne of fine gold, and named it the floryne, that is to say, the peny of the value of vis. viiid., the halfe peny of the value of iiis. iiiid., and the farthinge of the value of xxd., which coyne was ordeyned for his warris in Fraunce; for the golde thereof was not so fine as was the noble, which he before in his xiiii. yere of his reygne had causyd to be coyned.' So in Thomas Walsingham, vol. i. p. 262, ed. Riley. The value of a noble was also 6s. 8d. See note to Pass. iii. 45. Both florin and noble are mentioned by Chaucer.

160. Westmynstre. William seems to have been very familiar with the courts of law at Westminster, as appears from the present and two following Passus. In Pass. xx, we again find him speaking of the 'false folk' who repair 'to Westmynstre.' The number of statutes enacted there in the reign of Edward III is considerable. See Liber Albus, p. 470.

- 162. Those who had horses could anticipate others at the court, by performing the journey more quickly, and they could thus obtain a first audience and administer a bribe. In a poem on The Evil Times of Edward II we have—
 - 'Coveytise upon his hors he wole be sone there,
 And bringe the bishop silver, and rounen in his ere.'
 Polit. Songs (Camd, Soc.), p. 326,

William, however, supposes sheriffs and sisours to serve for horses, puts saddles on the sompnours, and turns provisors into palfreys.

173-175. 'As for archdeacous, &cc., cause men to saddle them with silver, in order that they may permit our sin, whether it be adultery or divorces, or secret usury.'

177. Paulines pryues. It may be that pryues is here the plural adjective, agreeing with Paulines, as French adjectives not unfrequently take s in the plural. If so, the phrase means 'the confidential Paulines.' Otherwise, it must mean 'the confidential men of the Paulines' fraternity'; which comes to much the same thing. The MSS. of the A-class read Paulines peple, i.e. the people of the Paulines. Cf. note to 1, 108.

185. Tome, leisure. The adjective toom means empty. Toom tabard (empty tabard) was a nickname given to the king of Scotland, John Baliol, on account of his little wit. It occurs in Burns' Halloween: 'Because he gat the toom dish thrice,' &cc. In William of Palerne, 1. 3778, the bodies of the slain in battle are collected and borne

'til the tentis, til thei might haue 'tom hem to berie.'

And again, in the Destruction of Troy (E. E. T. S.), l. 43, the author says-

Of his trifuls to telle I have no tome nowe.

192. And, if. And is often written for an, if; and conversely, an is often written for the copulative conjunction and, as in 1. 207. The fact is, that an and and are two forms of the same word. The use of and in the sense of if is found in Icelandic, in which the word is spelt enda.

196. Meynprise, furnish bail, be security for. A person arrested for debt or any other personal action might find mainprise or bail, before the sheriffs or their clerks thereunto deputed. The person finding bail was called a mainpernour, lit. a taker by the hand, by metathesis from mainpreneur. See Liber Albus, p. 177; and cf. Pass. iv. ll. 88 and 112.

200. Enykynnes yiftis, gifts of any kind. Enykynnes is the genitive singular, and is also spelt enys kynnys, or even assumes the odd form eny skynnys.

Cf. note to Prol. 222.

203. For eny preyere, in spite of any prayer. Cf. l. 230.

205. Dome, sentence decision. Cf. Chaucer, Prol. 323.

211. Doth hym to go, prepares himself to depart. The compassion shewn to Guile by merchants, and to Liar by pardoners, grocers, and friars, is a brilliant touch of satire.

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213. Shope. For pictures of London shops, see Chambers' Book of Days, i. 350.

218, 'Everywhere hooted at, and bidden to pack off.' Ouer al is here just like the German überall.

230. For knowyng of comeres, to prevent recognition by strangers.

236. Wronge, wrung her hands. Attached, arrested; but the person arrested might find sureties for his appearance. Liber Albus, pp. 73, 77-

PASSUS III.

13. Somme must here be considered as partitive, and equivalent to some of them. I have reason to know that the explanation of somme as 'together,' given in former editions of this book, is wrong.

19. Conscience caste or craft, Conscience's contrivance or art. 'In O. E. of the fifteenth century, if the noun ended in a sibilant or was followed by a word beginning with a sibilant, the possessive sign was dropt; as, a goose egg, the river side; ' Morris, Hist. Outlines of Eng. Accidence, p. 102. Cf.

Prol. 1, 84.

23. Coupes, coppis. The MSS, carefully distinguish between the spellings of these words, and for the latter some read peces. They must not then be confused if we can help it. The M. E. confe is borrowed from the O. F. coupe, which is the Lat, cupa, a tub, cask. Cotgrave explains the F. coupe as meaning 'a cup, goblet, or mazer,' where a mazer is a kind of bowl. The M. E. coppe, from A. S. coppa, is from Low Lat. cuppa, a secondary form from cupa, and means a cup. Hence, probably, the sense is 'large bowls of pure gold and cups of silver.' I think it must be admitted that the poet seems to have been driven by alliteration into making a distinction without much apparent difference, unless custom had established some distinction between the French coupe and the A.S. cuppa. The phrase 'coupes of golde' occurs in the Avenbite of Inwyt, ed. Morris, p. 35, and Dr. Morris explains it by cups. though there is nothing in the context to render this explanation absolutely certain. About the word coppis there is no difficulty. It is equivalent to peces (see I. 80), and therefore means simply cups. Way, in the Promptorium Parvulorum, quotes the following-' A pece of siluer or of metalle, crater, cratera.—'Crater, vas vinarium, a pyece or wyne cuppe.'—'Pece, to drinke in, tasse. Pece, a cuppe, tasse, hanap.' It was called pece to distinguish it from the pot or large flagon.

A capone rosted broght she sone. A clene kiath, and brede tharone, And a pot with riche wine, And a pece to fill it yne.'

Ywaine and Gawin, I. 757 (Ritson's Met. Rom. i. 33)

24. Motoun. 'Ye shall vnderstande that a moton is a coyne vsed in Fraunce and Brytaygne, and is of value, after the rate of sterlynge money, upon vs., or thereabout.'—Fabyan's Chronicles, ed. Ellis, p. 468. It was so called from its bearing an impression of a lamb; on the other side was a figure of St. John the Baptist.—Memorials of London, ed. Riley, p. 297.

25. Laughte thei leve at, they took leave of. To lacche leve, to take leave, is a common phrase. The taking of bribes seems to have been a

common failing with justices at this time. Compare-

'Hoc facit pecunia Quam omnis fere curia jam duxit in uxorem; Sunt justiciarii Quos favor et denarii alliciunt a jure.'

Polit. Songs (Camd. Soc.), p. 225.

In particular, ladies seem to have had great influence:

'Sed si quædam nobilis Pulcra, vel amabilis, cum capite cornuto, auro circumvoluto,

Accedat ad judicium, Hæc expedit negotium, ore suo muto.'

Ibid. p. 226.

See also note above, Pass. ii. 8.

31. Do calle, (I will) cause your names to be called over. So also do psynten, (I will) cause to be painted, in l. 62 below.

32. Shal no lewdnesse lette, no ignorance shall hinder.

34. 'Where really skiiful clerks will limp along behind in the rear.' See Clokke in Glossary.

35. Frere. The knowing ones went to confession to a friar rather than to a parish priest. Wycliffe complains of this, saying—'For commonlie if there be anie cursed Jurour [swearer], extortioner, or avoutrer [adulterer], he will not be shriuen at his owne Curate, but go to a flattering Friar, that will assoile him falsly, for a little mony by yeare, though he be not in wil to make restitution, and leaue his cursed sinne.' Two treatises against Friars, ed. James, 1608; p. 53.

45. Toke hym a noble. Tyrwhitt remarks (note to Cant. Tales, 13852), that—' to take, in our old language, is also used for to take to, to give as in

1. 13334,

He toke me certain gold, I wote it well.'

Whether the noble or florin was first coined, and what was the exact value of them, seem somewhat doubtful, unless we can depend upon the statement of Fabyan quoted above, Pass. ii. 143, and upon the following statement of the same, under the year 1339,—'In this yere also the kynge chaungyd his coyne, and made the noble & the halfe noble of the value of vi s. viii d., which at this day is worthe viii s. ix d. or x d., & the halfe noble after the rate, if they kepe the trewe weyght,' &c. There is a similar statement in A Chronicle of London, p. 57, under the fourteenth year of Edward III, which seems, as in Fabyan, to signify 1339 rather than 1340:—'also the kyng made the coyne of goold: that is for to seyne, the noble, the halfe noble, and the ferthyng.' Walsingham gives the date 1343 for the coinage

I 20 NOTES

of florins; but some consider the true date to be 1344. In the English Cyclopædia, under the heading Coin, we are told that—'it is from Edward III that the series of English gold coins really commences, for no more occurs till 1344, when that prince struck florins. The half and quarter-florin were struck at the same time. The florin was then to go for six shillings, though now it would be intrinsically worth nineteen. This coin being inconvenient, as forming no aliquot part of larger ideal denominations, seems to have been withdrawn. None have vet been found, but a few quarter-florins are preserved in cabinets, and one half-florin is known. In consequence, in the same year, the noble was published, of 6 s. 8 d. value, forming half a mark, then the most general ideal form of money. The obverse represents the king standing on a vessel, asserting the dominion of the sea. The noble was also attended by its half and quarter. This coin, sometimes called the rose noble, together with its divisions, continued the only gold coin, till the angels of Edward IV, 1465, and the angelets or half-angels, were substituted in their place. Henry V is said to have diminished the noble, still making it go for its former value. Henry VI restored it to its size, and caused it to pass for 10 s., under the new name of ryal,' &c. William clearly intimates that florins were by no means scarce, and this seems at first sight to contradict that which is said above. But the fact is simply, that most of the florins were coined abroad, chiefly at Florence; and it was ordered that florins de Escu, and florins of Florence, should be current along with the sterlings, according to their value. See Ruding's Annals of the Coinage.

48. A wyndowe. A list of people who glazed windows for a new church of the Friars Minors is given in Monumenta Franciscana, p. 515. One of the names of subscribers to the expense is that of Isabella mother of Edward III. The practice of glazing windows is satirized also by William's imitator in the Crede, Il. 123-128. It was usual to introduce portraits of the benchactors in stained glass. Wil sitten vs, will 'sit' us very highly; we should now say—will stand us in a very high amount, i. e. will cost us a great deal.

67. Thi kynde wille, and thi coste; thy natural disposition, and thy expenses.

71. Or to greden after goddis men, or to cry out for God's men, i. e. to send for the friars. Nesciat sinistra, &cc.; Matt. vi. 3.

75. Bit, biddeth; so ritt, contracted form of rideth, Pass. iv. 13, where most MSS. have ryt or rit, and one has ridith; and again halt, for holdeth,

in l. 241 below. Mr. Wright's edition has by, a misprint for byt.

78. Pillories. Under the xvth year of Edward IV, Fabyan tells us that — 'this yere this mayer [Robert Basset, salter] dyd sharp correccion vpon bakers for makynge of lyght brede, in so moche that he sette dyuerse vpon the pyllory, . . . and a woman named Agnes Deyntie was also there punysshed for sellyng of false myngyd [mixed] butter.' Lydgate has a ballad about Fraudulent Millers and Bakers, whose true heritage is the pillory (MS. Harl. 2255). Pynynge-stoles, stools of punishment, also called cucking-

stools. The cucking-stool was a seat of ignominy; see Chambers' Book of Days, i. 211. 'In Scotland, an ale-wife who exhibited bad drink to the public was put upon the Cock stule, and the ale, like such relics of John Girder's feast as were totally uneatable (see Bride of Lammermoor), was given to the poor folk.' It was different from the ducking-stool, which was a punishment for scolds. See Brand; Popular Antiquities, iii. 102 (note), and 103. Brand seems to confound the two. See also a long note in Hudibras, ed. Bell, vol. i. p. 231. Cf. note to Pass. iv. 126.

81. Parcel-mele, by small parcels, i. e. retail.

83. Regraterye, selling by retail. The wholesale dealer was called an Engrosser (whence our grocer), because he sold in the gross or great piece. The retail dealer was called a Regrater or Regrateress; cf. Pass. v. 226. The frauds and adulterations of the regraters were a constant source of annoyance, and were continually being complained of. Compare—

'Si status conspicimus, nullus excusatur:
Quod in shopis venditur, male mensuratur;
Quilibet perjurio vel fraude lucratur,' &c.

Monumenta Franciscana, ed. Brewer, p. 593. Engrossers and Regraters are not to cause dearness of victuals; Riley's Liber Albus, p. 547. Cotgrave explains O. F. regrateur by 'an huckster; mender, dresser, scowrer, trimmer up of old things for sale.'

85. Tymbred nought, would not have built.

89. Presentz. Presents made, not in money, but in silver cups, &c.

95. The quotation is not from Solomon, but from Job. xv. 34:— fire shall consume the tabernacles of bribery.

99. 3ereszyues, lit. yeargifts. 'Jeresgive [read Yeresgive] is a toll or fine taken by the king's officers on a person's entering an office; or rather, a sum of money or bribe, given to them to connive at extortion or other offence in him that gives it. (See Chart. Hen. II.; fourth Chart. Hen. III.); and ninth Chart. Hen. III.); 'Privilegia Londini, by W. Bohun, of the Middle Temple, 1723; qu. in N. and Q. 4 S. iv. 560. This definition perfectly suits the present passage, but we may fairly assume, from the form of the word, that it once meant an annual donation, like the modern Christmas-box. It came to be so troublesome that we find special exemptions from it, as in the following: 'Also, that the city of London shall be quit of Brudtol, and Childewite, and Yeresgive, and Scotale;' Liber Albus, ed. Riley, pp. 117, 138.

100. The kynge. This passage is retained even in the latest version, which is later than 1380. But the description was originally intended for Edward III, for whom it is much more suitable. See notes to ll. 126 and 136.

126. Alluding to the deposition and death of Edward II.

137. Grotes, lit. great coins, perhaps because, until they were coined, there was no silver coin larger than the penny; but the name arose in Bremen. 'In this yere [1349] the kynge caused to be coyned grotes and half grotes, the

whiche lacked of the weyghte of his former coyne, ii. s. vi d. in a R. [libra, pound] Troy.'—Fabyan, p. 461. The groat should have been equal to four silver pennies, but was only equal to about three and a half. A drawing of

one may be seen in Knight's Pictorial Hist. England, i. 837.

146. Provisors. A writ summoning one to appear for contempt of the sovereign was called præmunire, from its first word. 'Numerous statutes have defined what shall be such a contempt as amounts to a præmunire. Most of the earlier are directed against provisors, as they were called, or persons who purchased from Rome provisions for holding abbeys or priories, &c., before those benefices were vacant (25 Edw. III, Stat. 5, c. 22. Stat. 6), or for exemption from obedience to their proper ordinary (2 Hen. IV, c. 3) or bulls for exemptions from tithes,' &c.—English Cyclopædia, s. v. Præmunire. William seems to allude to the purchase of sees in particular, as he speaks of 'these bishops,' l. 148.

155. 'And lieth against the law, and hindereth it (in its) way.' Gate = way, as in i. 203. Forth in l. 156 signifies passage, means of egress.

157. Louedayes. Days on which extra services were rendered to the lord in seed-time or harvest were sometimes called boon-days or love-days; 'but it more commonly meant a law-day, a day set apart for a leet or manorial court, a day of final concord and reconciliation:' as we read in the Coventry Mysteries:—

'Now is the *love-day* mad of us foure fynially, Now may we leve in pes as we were wonte.'

'Hock-day was usually set apart for a love-day, law-day, or court-leet.'— Timbs' Nooks and Corners of English Life, pp. 224, 228. [Hock-day was the second Tuesday after Easter.] William uses the term again, Pass, v. l, 427, and it occurs in Chaucer, Prol., l. 258. It was so called because the object was the amicable settlement of differences.

159. The mase, &c. 'It is bewilderment for a poor man, though he plead here ever.' Some MSS, have plede instead of mote; several omit hir, which is also spelt hire, here, heer. The verb to hear is also sometimes spelt hire. Cf. 1, 167.

164. Clergye most frequently means learning, as opposed to lewdness, ignorance. It probably means so here, as bribery makes clever men covetous.

174. It is a mark of respect for Meed to address the king in the plural number, and a mark of familiarity or contempt to address Conscience in the singular. This distinction is very carefully observed by Chaucer, William, and the author of William of Palerne.

180. Hanged on myne half, hung upon my side, clung to my party. The word is never here written hals [neck] in MSS. of the B-class, although, curiously enough, the Vernon MS. has nekke, probably by mistake.

183. Vit I may, &c. 'Yet I may perhaps, as far as I might have the power, honour thee with gifts,'

185. Cf. l. 126. Meed here repudiates the charge, and appeals to the king himself (Edward III).

188. This alludes to Edward's wars in Normandy, and, in particular, to the treaty sealed at Bretigny, near Chartres, on the 8th of May, 1360. Edward renounced his claim to the crown of France, and his claim to Normandy, Anjou, Touraine, and Maine, and restored all his conquests except Calais and Guisnes; but reserved Poitou, Guienne, and the county of Ponthieu. The dauphin agreed to pay, for the ransom of his father King John, the sum of 3.000.000 scutes (escus) or crowns of gold. See Lingard, iv. 118; Thomas Walsingham, i. 200; Fabyan, p. 471. The sufferings of the English in their previous retreat from Paris to Bretagne were very great, and they encountered a most dreadful tempest near Chartres, with violent wind and heavy hail. Hence the allusions in the text to the cold, to the lengthening out of winter till May, to the dim cloud, and to the famine from which the army suffered, 'It is to be noted,' says Stow, 'that the 14 day of April, and the morrow after Easter Day (1360), King Edward with his host lay before the city of Paris; which day was full dark of mist and hail, and so bitter cold, that many men died on their horsebacks with the cold; wherefore unto this day it hath been called the Black Monday.' Meed suggests that instead of exacting money, Edward should have foregone it, or even have paid some, to secure to himself the kingdom of France. The articles agreed to at Bretigny were never fulfilled.

190. For colde, i.e. to keep off the cold. See note to vi. 62.

200. Marschal. 'When the king summoned his military tenants, the earl constable and earl mareschal held the principal command under the sovereign; but in armies raised by contract, he appointed two or more mareschals, whose duty it was to array the forces and to direct their movements.'—Lingard, iv. 190.

220. The kynge kath mede, &c. The context shews that mede is here to be taken in a good sense. It must therefore refer to the king's lawful tribute, and not to the fact that even the king sometimes accepted a bribe to make peace between neighbours.

224. Alkynnes crafty men, skilled men (craftsmen) of every kind.

230. Here Conscience distinguishes between the two meanings of Meed, viz. (1) divine reward, shewn by God to well-doers, and (2) corruption or bribery.

233. This and the two next quotations are from Psalm xv, called Ps. xiv in the Vulgate.

236. Assoileth it, solves the question.

237. Of o colour, of one colour, pure, spotless.

240. The quotation ends-innocentem non accepit.

241. Halt, holdeth; cf. bit, biddeth, &c.

247. Ps. xxvi. 10 (xxv. 10 in the Vulgate).

252. Matt. vi. 5. Most MSS. read recipiebant.

257. Regum, the book of Kings; i.e. the first book, generally called the first book of Samuel. See I Sam. xv.

258. There is no apparent alliteration, but William considers w and f to answer to one another, as in Pass. ii. 60, so that veniaunce rimes to fel: in the second half of the verse the alliteration fails.

261. See Exod. xvii. 8 for the sin of Amalek.

262, 263. Hoteth the be boxome, bids thee to be obedient.

267. Cf. 'Movable good, as cuppe, or chalice, mytir, bacul, or unmovable good, as hous, feeld, wode': Pecock's Repressor, ii. 386.

270. 'In case it should annoy men, I will make no ending,' i, e. draw no conclusion.

284. Somme, to some; dat. plural.

201. His wille, the will of Truth, i. e. of God.

202. Leute, &c. 'Loyalty and no one else, shall execute the law upon him.' See Lyf in the Glossary.

203. Silke howue, (white) silk hood. Cf. note to Prol. 210.

205. Of mysdoeres, out of misdoers, from amongst misdoers.

206. Over lordes lawes, superseding lords' laws.

208. With this line Pass iii., in the A-text, abruptly terminates. The admirable addition here made was suggested. I feel confident, by the recent proclamation of a jubilee, in the last year of Edward III (Feb. 1377), proclaimed because the king had attained the fiftieth year of his reign. Taking his cue from this, the poet hopes that the new reign of Richard II, soon to begin, may usher in a new era of perfect peace; but, in l. 323, he suddenly prophesies that certain rather unlikely events will first happen, thus revealing his fear that no such good time was really at hand. I find this suggestion confirmed by a similar passage in John of Bridlington's pretended prophecies, bk. iii. c. viii.; cf. note to l. 323.

303. Baslarde. 'Temp. Rich. II, civilians wore swords called baselards or badelaires. Example; monument of a civilian, King's Sombourne Church, Hants, 1380.'-Godwin's Handbook of English Archaelogy, p. 261. 'The baselard was of two kinds, straight and curved . . . By Statute 12 Rich. II, c. vi. it was provided that-"null servant de husbandrie ou laborer ne servant de artificer ne de vitailler porte desore enavant baslard, dagger, nespee [nor sword] sur forfaiture dicelle." Priests were strictly inhibited from wearing this instrument of war, but the rule was constantly broken.'-Note by Peacock to Myrc's Instructions for Parish Priests (Early English Text Society). The frequent enactments against the wearing of weapons by civilians, &c., in the reigns of Edward III and Richard II, show how often this law was disregarded. See Liber Albus, pp. 335, 554, 555. See also note to l. 309, below.

306. See Isaiah ii. 4, quoted in note to 1. 322.

307. Pykoys, a mattock; now cleverly corrupted to 'pick-axe.'

309. To hunt (not with hounds, but) with placebo means to be diligent

in singing placebo, i. e. in studying the breviary. In Pass. xv. we find the author speaking of ploughing with placebo:—

'Sire Johan and sire Geffrey hath a girdel of silver,

A baselard or a ballok-knyf with botons over-gilte,

Ac a porthors, that sholde be his plow placebo to sigge,

Hadde he nevere service to save silver therto seith it with ydel wille. Piers Pl. ed. Wright, p. 302; or ed. Skeat, B. xv. 120.

A later spelling of porthors is portous; it means a breviary. The placebo was the Office for the Dead at Vespers, which began—'Placebo domino in regione viventium' (Ps. cxvi. 9, or cxv. 9 in the Vulgate). To sing placebo came to be used in a humorous sense, to signify complaisance. Hence the name Placebo for a flattering character in Chaucer's Marchauntes Tale,

316. After the dede, according to the deed; cf. 'neither reward us after our iniquities' in the Litany.

322. Isaiah ii. 4: 'Et judicabit gentes, et arguet populos multos: et conflabunt gladios suos in vomeres, et lanceas suas in falces: non levabit gens contra gentem gladium, nec exercebuntur ultra ad prælium.' Cf. Wyclif's Works, ed. Arnold, i. 321, 322.

323. Fanciful prophecies were then in vogue; see those of John of Bridlington, in Political Poems, ed. Wright, vol. i. William has another similar one at the end of Pass. vi. This present one merely vaguely hints at a final time when Jews and Mahometans shall be converted. Line 325 is easily explained. The middle of a moon is the full moon, and to turn in M. E. means to be converted. It means—thoughts upon the Paschal full moon will convert the Jews. As to the six suns, compare 'three suns' in 3 Hen. VI., ii. I. 25.

327. Prov. xxii. I.

330. The question is not from the book of Wisdom, but from Prov. xxii.

9. Meed quotes only half of it, for which Conscience reproves her, and quotes the rest, l. 345. The full verse is— Victoriam et honorem acquiret qui dat munera; animam autem aufert accipientium.

333. I leue wel, I well believe, I fully grant.

334. The lady read but half the text. It is—'Omnia autem probate, quod bonum est tenete.' I Thess. v. 21.

342. Were gode, would be good.

344. Seche sapience eft, refer to the book of Wisdom [Proverbs] again.

349. Sonde, gift. Conscience here adds the rest of the quotation, which Meed, less accurate, had omitted.

PASSUS IV.

- 5. But resoun rede me, unless Reason advise me.
- 17. Tomme trewe-tonge; mentioned before, Pass. iii. 320.

18. Lesyng, leasing, lying, an idle tale to laugh at.

'Trofels sal i yow nane tell, Ne lesinges forto ger [make] yow lagh.' Ywaine and Gawin (Ritson's Met. Rom.), l. 150.

19. Reason tells his servant Cato (so named, probably, from Dionysius Cato, whom our author often quotes) to put a saddle upon Patience, and to restrain Patience further by means of girths and a heavy bridle, as he will be sure to shew signs of impatience before long. To make wehe is to make a neighing sound, to neigh, wehe being an imitation of that sound, as in the Welsh wihi. In the Ayenbite of Inwyt (ed. Morris, 1868, p. 204) is a similar passage. 'Thanne the bodiliche wyttes byeth ase thet hors thet yernth wyth-oute bridle zuo thet hit deth falle his lhord. Ac the herte chaste ham ofhalt mid the bridle of skele;' i. e. then the bodily wits are as the horse that runneth without bridle, so that it causes its lord to fall. But the chaste heart restrains them with the bridle of discernment.

25. Whiche, what sort of, what kind of; a common meaning of whiche.

34. There as, there where. Contricio, &cc. This quotation and the next are from Ps. xiv. 7 (xiii, 3, Vulgate):— Contritio et infelicitas in viis eorum, et viam pacis non cognoverunt: non est timor Dei ante oculos corum.

45. His sone, Edward the Black Prince, a great favourite with the people. He did not leave England to take possession of Acquitaine till Feb. 2, 1363. William, having once inserted this in the earliest version of his poem, does not seem to have thought it worth while to alter it, as he retains the expression his sone even in his latest version (C-text). Cf. note to 1, 173.

47. Put forth a bille; in the Vernon MS., put up a bille, which is the more usual expression, as in Fabyan's Chronicles [1410-11]:—'The com-

mons of this lande put up a bylle vnto the kyng,' &cc.

48. Wronge is a representative of the oppressive tribe known as the king's purveyors. The peasantry often complained of them bitterly, accusing them of taking things by violence; see note to 1. 58. In the poem of King Edward and the Shepherd (printed by Hartshorne in his Ancient Metrical Tales) is the following:—

'I hade catell, now have I non;
Thay take my bestis, and don thaim slon,
And payen but a stick of tre....
Thai take geese, capons and henne,
And alle that ever thei may with renne,
And reves us our catell....
Thei toke my hennes and my geese,
And my schepe with all the fleese,
And ladde them forth away.'

So in Political Songs (Camd. Soc. 1839), p. 186—
'Est vitii signum pro victu solvere lignum.'

So in God spede the Plough, printed at the end of Pierce the Ploughman's Crede, ed. Skeat, 1867, p. 70:—

The kingis puruiours also they come,

To haue whete and otys at the kyngis nede;

And over that befe and Mutton,

And butter and pulleyn [poultry], so God me spede! And to the kyngis court we moste it lede,

And our payment shalbe a styk of A bough;

And yet we moste speke faire for drede-

I praye to God, spede wele the plough!'

- 55. To maintain was the legal term for to aid and abet in wrongdoing; cf. Pass, iii. 90, 149.
 - 56. 'Forestalls my (sales at) fairs.' See Forstalleth in the Glossary.
- 58. And taketh me, &cc.; and gives me a tally (and nothing else) for ten quarters of oats; cf. note to iii. 45. The statements in the note to 1. 48 were often true in two senses; the peasants were paid (1) by a wooden tally, and (2) by a beating, as William says in the next line. An exchequer tally was an account of a sum lent to the Government. The tally itself was a rod of hazel (one of a pair that tallied), with notches on it to indicate the sum lent. It was not easy to realise this sum afterwards. Cf. Chaucer, Prol. 570.
- 72. But if Mede, &c.; unless Meed arrange matters for you, thy misfortune is aloft. Myschief means, in Middle English, mishap, ill-luck. Vppe is here an adverb, on high, aloft, in the ascendent.
- 73. Lyth in his grace. Offenders convicted of great crimes were put in the king's grace, who could hang them and confiscate their property, unless he were pleased to shew mercy. Sometimes he was satisfied with exacting a heavy fine; see Il. 88, 89.

86. Seuene 3ere, seven years; a proverbial expression for a long period. So also in Pass. v. 208.

109. But lownesse hym borwe, unless submission go bail for him.

112. Moste be, might be. Meynpernour; see note to l. 196 of Pass. ii. Cf.
'And to prison he goth, he gette[th] no bettir,

Till his maynpernour his areste unfettir,' &c.

Occleve, de Regim. Princip. ed. Wright, p. 86.

115. Harlotrye, ribaldry, buffoonery, jester's tales.

a gaily dressed bold-faced woman; it would be long before she put away her finery in a box. May 31 was dedicated to S. Petronilla the Virgin. She was supposed to be able to cure the quartan ague; Chambers' Book of Days, ii. 389. Hucche, a clothes-box; see Our English Home, p. 101.

117. And childryn, &c.; and the cherishing of children be, that they be chastised with rods. To cherish is to cocker spoil. Childryn is the genitive

plural, like clerken in l. 119.

n18. Harlotes, ribalds, jesters, buffoons; it is applied to both sexes, but much more commonly to males in Early English. Be holden for an hyne, be considered of small value, i.e. be no longer rare; see Hyne in the Glossary. The Harleian MS. 875 reads—be preised ful highe.

120. And religious romares, &c.; and pilgrims stay at home and sing recordare in their cloisters. Recordare is the first word of a mass for avoiding sudden death, appointed by Pope Clement at Avignon, the recital of which secured to the hearers 260 days' indulgence. This is best shewn by the following rubric from the Sarum Missal, 1532; fol. lij. 'Missa promortalitate evitanda, quam dominus papa clemens fecit et constituit in collegio, cum omnibus cardinalibus; et concessit omnibus penitentibus vere contritis et confessis sequentem missam audientibus.cclx. dies indulgentie. Et omnes audientes sequentem missam audientibus.cclx. dies indulgentie. Et omnes audientes sequentem missam debent portare in manu vnam candelam ardentem dum missam audiunt per quinque dies sequentes; et tenere eam in manu per totam missam genibus flexis: et eis mors subitanea nocere non poterit; et hoc est certum et approbatum in auinione et in partibus circumuicinis.' Then follows—'Officium. Recordare, domine, testamenti tui, et die angelo percutienti, cesset jam manus tua: vt non desoletur terra: et ne perdas omnem animam viuam:' &c.

By Clement must be meant Clement V, who removed the papal see to Avignon in 1309, and died in 1314. It was he who first made public sale of indulgences in 1313, and whose decretals and constitutions, known as the Clementines, were collected and published in 1308.

121. Saint Benedict, founder of the Benedictine order of monks, was born about A.D. 480, and died about A.D. 542. Saint Bernard, of Cistercium or Citeaux, near Chalons, better known as S. Bernard of Clairvaux, founded the order of Cistercians or Bernardines; he was born A.D. 1091, died 1153. St. Francis of Assisi, founder of the Franciscan order of friars or Friars Minorites, was born 1182, died 1226.

124. 'Till bishops' horses be turned into beggars' chambers;' i. e. till the money spent by bishops on horses go to furnish rooms for beggars.

126. There I shal assigne, where I (Reason) shall ordain. There is no need to go to Gallicia, where is the shrine of St. James of Compostella. See note to Prol. 1. 47, and compare—

But, bi seint Jame of Galice, that many man hath souht, The pilory and the cucking-stol beth i-mad for nouht.'

Political Songs (Camden Soc.), p. 345.

In the C-text, Reason does assign places to find S. James in; viz. prisons, poor cottages, and sick-rooms.

128. Rome-renneres, runners to Rome. 'And all Rome-runners bear no silver over sea that bears the image of the king, for the sake of enriching robbers that dwell beyond sea.' Part of the procurator's oath to the English king was—'that he would not send money out of the kingdom without the royal license.'—Lingard, iv. 205. In 1376, the commons presented 2

petition to the king, stating that the taxes paid yearly by them to the pope amounted to five times the royal revenue. 'In the reign of Henry III, the Italians who were beneficed here, drew from England more than thrice the amount of the king's revenues, fleecing, by means of priests, who were aliens also, the flock which they never fed.'—Southey; Book of the Church, p. 187 (6th ed., 1848). Fabyan says that in 1365, Peter's pence were commanded to be no more gathered, but he adds—'neuerthelesse at this present tyme [Henry VII.] they be gaderyd in sondry shyres of Englande;' p. 477.

143. 'For the man named nullum malum met with one called impunitum,' &c. This is merely a way of introducing the words in italics. The original passage is 'Ipse est iudex iustus...qui nullum malum praeterit impunitum, nullum bonum irremuneratum'; Pope Innocent, De Contemptu Mundi, lib. iii. c. 15.

viunai, no. m. c. 15.

145. Construe this unglosed, interpret this without a commentary.

149-156. Not in the earliest version.

156. I falle in, I fall amongst, I meet with. Warin Wisdom used to meet with a florin (of course by accident), and suddenly find himself unable to plead.

173-182. Not in the earliest version. Observe that in 1. 177 is the phrase—if I reign any while. This phrase is a little difficult. It does not seem to imply that the king had just come to the throne, but that his reign was nearly at an end. It is thus equivalent to 'if I reign much longer.' The allusion is to Edward III, weakened by old age and expecting death. This suits with 1. 195, which in the A-text took the vaguer form—'As long as I live.'

189. Be my conseille comen, when my council is come. The Trinity MS. (printed by Mr. Wright) has By my counseil commune, by my common council; which is certainly a corrupt reading.

PASSUS V.

3. Then waked I. Here the first vision ends, viz. that of the Field Full of Folk, Holy Church, and Lady Meed. In 1. 8, the second vision begins and may be called the Vision of the Seven Deadly Sins, and of Piers the Plowman. This vision begins with a view of the field before spoken of,

whilst Reason preaches a sermon to the folk there collected.

13. Thise pestilences. There were three (some reckon four) terrible pestilences at this period, which were long remembered, and which proved such scourges that the land was left partly untilled, so that severe famine ensued. They took place in 1348 and 1349, 1361 and 1362, and 1369; a fourth was in 1375 and 1376. The two first are here alluded to. The first of these is computed to have begun at various dates. Mr. Wright gives an extract from one of the Cotton MSS., and says that it began May 31, 1348. Lingard says that it reached Dorchester in August, and London in September, 1348. Fabyan says it began in August, 1348. Sir H. Nicolas, in

The Chronology of History, p. 345, says May 31, 1349, which is surely the wrong year. It terminated on the 29th September, 1349. This was the plague called the black death, which occasioned Boccaccio's Decamerone. The second pestilence is the one to which William more immediately alludes. It lasted from August 15, 1361, to May 3, 1362. Some records are dated from the times of these plagues. Allusions to them as God's punishments for sin are common in the writers of the period.

14. Southwest wynde. Tyrwhitt first pointed out that this is an allusion to the violent tempest of wind on Jan. 15, 1362, which was a Saturday. He refers to the mention of it by Thorn, Decem Script, col. 2122; by Walsingham (see Riley's edition, vol. i. p. 206); and by the Continuator of Adam Murimuth, p. 115. The last notice is the most exact. 'A.D. m.ccc.lxii, xy die Januarii, circa horam vesperarum, ventus vehemens notus Australis Africus tanta rabie erupit,' &cc. Walsingham calls it nothus Auster Africus. It is alluded to by many other chroniclers also. Fabyan savs, p. 475-'In this xxxvii yere, vpon the daye of sevnt Mauryce, or the xv daye of Januarii, blewe so excedynge a wynde that the lyke therof was nat seen many years passed. This began about euynsong tyme in the South,' &c. He says it lasted for five days. We find the same notice again in A Chronicle ot London, p. 65, where it is said to have taken place, in the year 1361, on 'seynt Maurys day.' This means the same year (viz. 1361-2), which was called 1361 during the months of January and February, and 1362 afterwards; according to the old reckoning. Fabyan wrongly calls it the day of St. Maurice; the 15th of January is the day of St. Maur, a disciple of St. Bennet. It is noticed again in Hardyng's Chronicles, ed. Ellis, 1812. p. 220. Blomefield tells us that it blew down the spire of Norwich Cathedral. It will be observed that the second great pestilence was prevailing at the time.

24, 25. Cf. Prol. 22, and the latter part of Pass. vi.

26, 27. Cf. note to Pass. iv. 116, and see l. 63 below.

28. Thomme Stowne, &c. A difficult passage. Whitaker has Stone and wynen, and explains it—'He taught Thom. Stone to take two sticks, and fetch home Felice, his spouse, from drinking wine.' This does not explain pyne. The MSS. have Stowne, stowne, Stowne, of stowne; in the unprinted Trinity MS. the other word is clearly wynene. Like kyngene, clerken, it is a genitive plural, and as pyne invariably means punishment, wynene pyne is only one more allusion to the women's punishment, the cucking-stool. I suppose the sentence to mean that Tom Stowe, who had neglected his wife and let her get into bad ways, or who had allowed her to be punished as a scold, had much better fetch her home than leave her exposed to public derision. Such an errand would require a strong arm, and two staves would be very useful in dispersing the crowd. I do not think it is meant that ne is to beat her, for then one would have sufficed; nor would Reason give such bad advice.

- 30. Watt, the contraction of Water, which was another form of Walter, and by no means uncommon. 'Nout Willam ne Water;' Ancren Riwle, p. 340.
- 31. Hire hed. Nothing so invited satire as the head-dresses of the females. Chaucer makes the wife of Bath's to have weighed ten pounds! The hair was generally enveloped in a caul of network of gold, which fitted close to both sides of the face. Thus, in the Crede, we read of 'great-headed queans, with gold by the eyes,' 1. 84.
- 32. Bette, a male name, as in ii. 109. It is the same as Bat, i. e. Bartholomew.
 - 33. Betoun, evidently Bette's daughter. Cf. 1, 306.
- 35, 36. 'Let no anxiety for gain cause your children a moral loss, nor unreasonably indulge them because you fear the power of the pestilence.' For-weny means to spoil, lit. to for-wean, i. e. to wean amiss. Hence the A.S. forwened means proud, i. e. spoilt, over-humoured; and in his poem of Richard the Redeles, Pass. i. l. 27, our author says of King Richard's courtiers that they 'walwed in her willis 'forweyned in here youthe.' The phrase forwened child = a spoilt child, occurs also in O. Eng. Homilies, ed. Morris, and Ser. p. 41, where it is opposed to wel-peaud child, or well-behaved child. Lines 36-41 are not in the A-text. At the time when they were added, both the third and fourth pestilences, viz. of 1369 and 1375, had taken place. Hence there was additional reason to fear that the anxiety to rear children would lead to excessive indulgence to them.
- 38. The leuere childe, &c.; to the dearer child, the more teaching is necessary. This was a common proverb, as pointed out by Mr. Wright, and is found in the proverbs of Hendyng, written about 1300—'Luef child lore byhoueth, Quoth Hendyng.' See Specimens of Early English, ed. Morris and Skeat, pt. ii. p. 36; or Reliq. Antiq. i. p. 110. So in the poem called How the Goodwife Taught her Daughter—

'And 3if thou love thin childryn, loke thou holde hem lowe;

3if any of hem do amys, curse hem nought ne blowe,

But take a smerte rodde, and bete hem alle by rowe,

Til thei crye mercy, and be here gylte aknowe.'

Hazlitt's Early Pop. Poetry, vol. i. p. 191.

The original source is Prov. xiii. 24—'Qui parcit virgæ, odit filium suum; qui autem diliget illum, instanter erudit.'

43. That ye prechen, that which ye preach. Cf. Pass. iv. 122.

- 49-56. Not in the A-text. Added, probably, in 1377, as a hint to the new king. In the latest version (C-text), he further adds some advice to the commons, not to quarrel amongst themselves. He also, in that version, lengthens out his advice to the pope; but the advice to the judges he omits.
 - 56. Quoted from Matt. xxv. 12.
 - 58. Seynt treuthe, i.e. the Truth of the Divine Nature, formerly spoken of

as being God the Father, but here spoken of as being the Holy Ghost. MS. Harl. 3054 makes Piers Plowman equivalent to Christ, and its last Passus ends thus—'Explicit tractus de perys plowman...qui cum patre et spiritu sancto vivit et regnat per omnia sæcula sæculorum. Amen.' If for spiritu sancto we substitute filio, we have the true Latin ending of Reason's sermon in full. To it, however, the preacher adds a pious wish for the welfare of those who follow his advice. Compare—

'And whan this frere had sayd al his entent, With qui cum patre forth his way he went.'

Chaucer, Somp. Tale, 25.

61. 'Then ran Repentance, and repeated Reason's theme, and made Will weep water with his eyes.' Will means the author himself, who calls himself Will in many other places, in the same off-hand manner.

62. Superbia. One of the commonest of subjects in old authors is a description of the Seven Deadly Sins. See Chaucer's Persones Tale, passim; an anonymous poem called 'Gyf me lysens to lyue in Ease,' and a poem of The Mirror of the Periods of Man's Life, both edited for the Early English Text Society by Mr. Furnivall, the first in Political, Religious, and Love Poems, p. 215; the second in Hymns to the Virgin and Christ, p. 58. In these, the opposites of the sins are given, as here enumerated. (1) Superbia, Pride; opposed to Humilitas, Humility. (2) Luxuria, Lechery; Castitas, Chastity. (3) Invidia, Envy; Caritas, Love. (4) Ira, Anger; Patientia, Patience. (5) Avaritia, Coveitise or Covetousness; Eleemosyna, Largeness or Bounty. (6) Gula, Gluttony; Abstinentia, Abstinence, Measure, or Moderation. (7) Accidia, Sloth: Vigilantia, Business. Our author himself supplies names for the opposites, in Pass. v. ll. 629-632; but he puts Pees for the opposite of Anger, and Patience for that of Sloth. Of all the Seven Sins, Pride is the chief, and the root and spring of the rest. It is expressed in Shakespeare by ambition :-

'Cromwell, I charge thee, fling away ambition; By that sin fell the angels.'

Henry VIII, iii. 2, 441.

Cf. note to Pass. i. 105. It is singular that it is the only vice which William personifies by a female. He doubtless does so with particular reference to extravagance in dress, to repress which a special Statute was passed in 1363. See Lingard, iv. 91 (note). In the C-text, however, is a long additional passage, in which the confession of Peronel Proud-heart is supplemented by that of a male example of Pride. In Pass. xix. Pride is made leader of the Vices, who attack the Church of Unity.

66. An heyre, a hair shirt. 'She made grete abstynence, and wered the hayre upon the wednesday and upon the fryday'; Knight de la Tour, ed. Wright, p. 193.

72. Luxuria. In all the versions of his poem, William purposely curtails his description of this vice. His chief warning is against getting drunk upon

a Saturday, when work was over sooner than on other days, as it was the eve of Sunday. To drink with the duck (1.75) is to drink water, as a duck does when she is thirsty.

76. Invidia. The reader should compare the descriptions in William with those in Dunbar's Dance of the Seven Deadly Sins, and in Spenser's Facrie

Queene, bk. i. canto iv. stanzas 8-35.

- 77. Mea culpa. The form of confession contained the words—'Peccavi nimis cogitatione, locutione, et opere: mea culpa.' See Procter on the Common Prayer, p. 193.
- 78. A pelet, a pellet, ball used as a war-missile, commonly made of stone. whence the present simile.
- 89. Bakbitynge. 'Bacbitares, pe bited offre men bihinden,' backbiters that bite other men behind, i.e. defame them; Ancren Riwle, p. 86. In the Rolls of Parliament, at the opening of the Parliament of a Richard II, in the year 1378, we find—'Qi sont appellez Bacbyters, sont auxi come chiens qi mangeont les chars crues,' &c. See Jesse's Anecdotes of the British Dog, v. 2. p. 94.
- 92. Gybbe, short for Gilbert; whence Gibbs and Gibson. A Gib-cat means a male-cat; we now say a Tom-cat. See Gib-cat in Nares.
- 94. Ennuyed, annoyed; the Trinity MS. has anoyed. It is not enuyed, envied, for this would spoil the alliteration.

101. 'I salute him courteously, as if I were his friend.'

108. Bolle. The 'bowl' and the 'broken (i.e. torn or ragged) sheet' were things of no value, but Envy could not refrain from cursing the thief. The bowl was probably a large wooden one, used to contain scraps of broken victuals. It was sometimes large enough to contain a baby.

'And at the londes ende laye 'a litell crom-bolle, And thereon lay a little childe 'lapped in cloutes.'

Crede, 1. 437.

110. The early version has-

'How Heyne hab a new cote and his wyf another.'
The coat was an article of female as well as of male attire, but the word is much more often used in the latter sense, to which it is now restricted. Cf. Solomon's Song, v. 3.

111. Al pe webbe after, and (I wish that) the whole piece of cloth (from which the coat was cut) were mine too.

112. Of, at. That liketh, that pleases.

114. And deme, &c. 'And judge that they do ill, where I do far worse.'

121. Is yuel to defye, are difficult to digest.

**swelling, nor any expectorant drive it out of my heart, nor any kind of penance or shame (relieve me), except some one were (actually) to scrape my maw?' A forcible way of expressing the question—'can none but the most violent measures relieve my moral sickness?' Diapenidion answers

NOTES

almost exactly to the modern barley-sugar, being a kind of sweet stuff twisted into a thread, and used to relieve coughs, &c. The prefix Dia is explained by Cotgrave as 'a tearme set before medicinall confections, or electuaries, that were devised by the Greeks.' Hence our author says elsewhere (B. xx. 173) that Life strove to drive Death away 'with dias and drugs.' The termination fenidion means a little twist (of thread, originally), being a diminution of the Greek πήνη, thread. This penidion became pénide in French, and pennet in English, according to Cotgrave's explanation, who says—'Penide, f. a Pennet; the little wreath of sugar taken in a cold.' This puzzling word is thus completely explained; it only remains to add that I am indebted for the explanation of it to Professor Morley.

127. 'I am sorry; I am but seidom otherwise.' Surely a most clever

rejoinder.

129-187. Not in the earliest version. Observe that William now intro-

duces the words dwelling in London.

130. And gert, 'And caused detraction to be made by means of a broker, to find fault with other men's ware.' That is, he employed brokers to depreciate his neighbours' goods. Be is the preposition by. The oath of the brokers, given at p. 273 of the Liber Albus, obliged them not to be themselves dealers in the merchandize in which they were brokers, nor to make any bargain unless they bring buyer and seller together, and lawfully witness the sale.

134. Ira. Curiously enough, William entirely omitted this vice in his earliest version. Seeing his mistake, he elaborated the character with great care. He makes Wrath to have been a friar, the nephew of an abbess; he was first employed as gardener to the convent, and afterwards as cook in the kitchen. William doubtless refers to the terrible wrath then displayed by the secular clergy against the friars, and by the friars against them, and even by one order of friars against another. Compare the description of Ire in Chaucer, Somp. Tale, 299.

138-150. A slightly difficult, but important passage. It means—'I (continually) grafted lying tales upon limitors and lectors, till they bare leaves of servile speech, to flatter lords with, and afterwards they biossomed abroad in (my lady's) bower, to hear confessions. And now there is fallen therefrom a fruit, that folk have much rather shew their schrifts to them than shrive themselves to their own parsons. And now that the parsons have found out that friars share (the profits of confession) with them, these possessioners preach (to the people) and calumniate the friars; and the friars (on the other hand) find them to be in fault, as people bear witness, (and say) that when they preach to the people, in many places about (it will be found), that I, i. e. Wrath, go with them, and teach them out of my books. Thus both parties talk about spiritual power, so that each despises the other, till either they are both beggars, and live by the spiritual authority which I give them, or else they are all rich, and ride about (like rich people).

I Wrath never rest from following about this wicked folk—for such is my grace.' Wrath here insinuates that the quarrel generally terminates in one of two ways: either the secular clergy turn beggars like the friars, or the friars obtain wealth enough to buy horses like the secular clergy. The quarrel was, as to which should hear confessions.

138. Limitours were members of a convent to whom a certain limited district was assigned to beg in, in order that, each mendicant having a certain round to make, no family might be left unsolicited. Bread, bacon, cheese, logs of wood, &c., were often ready for the limitour when he called. See Massingberd's Eng. Reformation, p. 110; and Chaucer, Prol., l. 200; and Somp. Tale, 1. 3. Listres are lectors. This is ascertained by the following entry in the Promptorium Parvulorum, A.D. 1440, 'Lyysterre [various readings lystyr, lystore, listyr] Lector.' The editor, Mr. Way, says this is 'the reader, who occupied the second place in the holy orders of the Church. By second place is meant second in ascending order. The seven orders, excluding the bishop, were the ostiary (door-keeper), lector, exorcist, acolyth, sub-deacon, deacon, and presbyter. Some MSS, have legistres, but this would mean lawyers and would be out of place; cf. Pass. vii. 14. In this passage, however, it is best to take lector in the more important sense of 'preacher' or 'lecturer.' O. F. listre or litre = Lat. lector. Lister as a proper name is quite a different word, being corrupted from litster, a dver.

144. Possessioners; see Chaucer's Sompnoures Tale, l. 14. Tyrwhitt says—'An invidious name for such religious communities as were endowed with lands. The Mendicant orders professed to live entirely upon alms.' Mr. Wright says—'the regular orders of monks, who possessed landed property and enjoyed rich revenues,' &c. Wycliffe remarks that 'some receauen dymes and dotations, as don these possessioners, but some forsaken al such tythes and possessions, as Friers mendicants'; Two Treatises, ed. James, p. 6. But it is probable that, in the present passage, a possessioner means one of the beneficed elergy, as the word persones is used as an equivalent. And it is worth remarking, that this same explanation will suit the context in Chaucer's Sompnoures Tale just as well as if we suppose monks to be intended. Observe, for instance, l. 19:—

'Nought for to hold a prest jolif and gay;' and, farther on, the friar says,—

'These curates ben ful negligent and slowe;'

'This every lewed vicory or parsoun

Can say, how ire engendreth homicide,' &c.

Nothing can give us so clear an idea of a friar as the commencement of this tale of Chaucer's,

154. Hir were leuere, &c. 'She had rather swoon or die,' &c. Lit, 'it were liefer to her.'

162. I-made is the past tense, which is sometimes, but not often, found

with this prefix. Two MSS. read made. Cf. 1, 507. The sense of the line is-I fed them with wicked words; lit. I prepared their vegetables with wicked words. There is a sort of play upon words and worts, as in Shak... Merry Wives, i. I. 124.

163. Thow lixte, thou liest. Cf. Crede, 542.

165. Her eyther, each of them. Other, the other.

166. Seynt Gregorie. 'It appears that some Abbesses did at one time attempt to hear the confessions of their Nuns, and to exercise some other smaller parts of the clerical function; but this practice, I apprehend, was soon stopped by Gregory IX, who has forbidden it in the strongest terms .- Decretal. 1. v. tit. 38. c. x.; 'Tyrwhitt, Introd. Discourse to Cant. Tales, note 7. Tyrwhitt gives the Latin text of the Decretal.

167. Were prest, should be a priest; i. e. should hear confessions.

- 168. Infamis: so in the MSS. It is put for the nom. plural. Their can, &c., 'They can so ill conceal counsel,' they can so badly keep their own counsel.'
- 172. Thei taken, &c., 'They take counsel together;' they combine to devise a punishment.
- 177. Fieble, weak, poor, thin, watery. So in Havelok, l. 323, a maiden is ill-treated, and clothed 'in feble wede,' i. e. in poor or miserable clothing.

184. 'Nor too deeply neither.' This use of neither is still common.

186, 187. Esto sobrius; cf. 'sobrii estote,' I Pet. v. 8. Me and my are evident blunders; but they seem to have emanated from William himself, as the six best MSS, all have this reading. It would seem also that William afterwards himself perceived and corrected the blunder, for in the C-text or latest version, vii. 168, we find hym instead of me, in both places, and hus (= his) instead of my.

180. Skelton has the same name for a covetous man.

And Haruy Hafter, that well coude picke a male.

Skelton (ed. Dyce), i. 35.

194. Of = by. 'His beard was beslobbered, as a bondman's is by bacon.'

196. Tabard; see Chaucer's Prol. 20, 541; and cf. note above, to ii. 185. 198. Haue lopen be bettere, could have been (i.e. were) a particularly

good jumper. Hazlitt, in his Book of Proverbs, p. 216, has- If a louse miss its footing on his coat, 'twill be sure to break its neck.'

203. A leef other tweyne, a leaf or two. Avarice talks of his first lesson in the next line, and of learning his Donet in 1. 209. So here, still keeping up the metaphor of reading a book, he learns to lie for a leaf or two, as much, that is, as would fill a couple of leaves. All ambiguity is removed by a passage in Richard the Redeles, where the poet [William himself, as I have elsewhere shewn] says that his poem will do the king good if he will look over a leaf or two of it:- 'gif him list to loke ' a leef other tweyne; Prol. 1. 37.

205. Wy, Weyhill near Andover in Hampshire, as conjectured by Warton.

in a note too long to quote entire; see Hist. Eng. Poetry, ii. 55, ed. 1840. Weyhill fair is still a most famous one to this day, and lasts eight days. The fair for horses and sheep is on Oct. 10; that for cheese, hops, and general wares, on Oct. 11, and the six days following. 'The tolls derived from the sheepfair form part of the stipend of the rector of Weyhill'; Standard newspaper, Oct. 11, 1870. Warton says—'One of the chief of them [the fairs] seems to have been that of St. Giles's hill or down, near Winchester, to which our poet here refers... In the fair, several streets were formed, assigned to the sale of different commodities; and called the Drapery, the Pottery, the Spicery,'&cc. Fairs long continued to be the principal marts for purchasing necessaries in large quantities. Winchester fair is mentioned temp. Edw. 1; see Liber Albus, p. 201.

207. 'The grace (or favour) of guile' is a satirical expression. We

speak rather of ' the grace of God.'

209. Donet, primer. 'Properly a Grammar, from Elius Donatus, the Grammarian Among the books written by bishop Pecock, there is the Donat into Christian religion, and the Folower to the Ponat.'—Warton's Hist. Eng. Poet. ii. 56. See also the note in Dyce's ed. of Skelton, ii. 343.

210. In 1353, statutes were passed regulating the length and breadth of

cloth. Thom. Walsingham, ed. Riley, i. 277.

211. Rayes, striped cloths. Ray means properly a ray, streak, stripe; but it was commonly used in the above sense. It was enacted—' that cloths of ray shall be 28 ells in length, measured by the list [edge], and 5 quarters in width.'—Liber Albus, p. 631. 'A long gown of raye' occurs in Lydgate's London Lyckpeny; Spec. of Eng., ed Skeat, p. 25.

212. To brocke, &c.; - To pierce them with a packing-needle, and fasten them together; and then I put them in a press, and penned them fast

in it,' &c.

215. Webbe, properly a male weaver, webster being the feminine; but the rule is not always observed. Observe spynnestres, i.e. female spinners, in the next line.

217. As the pounde, &cc. She paid the people whom she employed by the pound, and used too heavy a weight; thus cheating them of their dues.

218. Auncere, a kind of steelyard; see the Glossary. In A.D. 1356, we find 'one balance, called an auncere,' valued at 12d.; and '2 balances, called aunceres,' valued at 6s. See Riley's Memorials of London, p. 283.

220. Peny-ale is common aic, thin ale, as is certain from its being spoken of as a most meagre drink, suitable for strict-living friars, in Pass. xv. Podyng-ale (puddynge-ale in Trin. MS.) was probably named from its being thick like pudding. Thus in Pass. xix., a fraudulent brewer boasts of drawing thick ale and thin ale out of one hole in a cask. The penny-ale was sold at a penny a gallon, but the best ale at 4d. See l. 224.

221. Hymselue (not hemselue, observe) may refer to the ale; observe the next line, and note that the use of hym for it was common. The MS.

from which Crowley printed actually had itselfe. Still, the C-text has hemselve.

225. In cupmel, by cups at a time. She knew better than to measure it in a gallon measure.

227. Hokkerye, i.e. the retail trade. A huckster was one who retailed ale, &c. from door to door. 'Item, that no brewer or brewster sell any manner of ale unto any huckster,' &c.—Liber Albus, p. 312.

228. So the ik, so may I thrive, as I hope to prosper.

230. Walsyngham. See note to Prol., l. 54.

231. Rode of Bromeholme, cross of Bromholm in Norfolk. In A Chronicle of London, p. 10. we find that in 1224 [rather 1223 or 1222], 'the emperour Baldewyn, which whanne he went to bataile to fyghte with Godes enemyes, he hadde a croos boren before hym, whiche crosse seynt Elepum made of the crosse that Cryst deyde upon; and there was an Englyssh prest that tyme with hym that was called Sir Hughe, and he was borne in Norfolke, the whiche prest broughte the same crosse to Bromholm in Norfolke. Mr. Wright refers to Matthew Paris (p. 268). He adds—'In the MS. Chronicle of Barthol. de Cotton, it is recorded at the date 1223—Eo tempore Peregrinatio de Bromholm incepit.' Hence Avarice could visit Our Lady of Walsingham and the piece of the true cross at Bromholm in one journey, and pray to be brought out of debt by having his cheating tricks forgiven him. The story of the finding of the True Cross by Helen, mother of Constantine, is well known. There is a drama on the subject by Metastasio, called Sant' Elena. Cf. Chaucer, Reves Tale, 366; Pardoneres Tale, 489.

232-303. Not in the A-text, and considerably varied in the C-text.

338. He pretends that he thought restitution was the French for robbery. Norfolk is evidently considered as one of the least refined parts of the island, being in an out-of-the-way corner. The common proverb—Jack would be a genileman if he could speak French—shews that the common people had much difficulty in learning it. Trevisa fixes the date 1385 as the year, just before which children began to learn to translate Latin into English instead of French, as formerly. See Warton, Hist. Eng. Poetry, i. 5.

240. Vsure, usury. 'All usury was prohibited as a sin by the Canon

Law.'--Southey; Book of the Church, p. 187.

242. Lumbardes and Jewes. 'A set of Lombards established themselves here, in connexion with the legates, to advance money upon all sums due to the Pope, for which they exacted the most exorbitant usury,' &c.—Southey, as above. Cf. Chaucer, Schipm. Tale, l. 367. The Jews were constantly accused of being the offenders, whenever clipped coin was found, which was very often. Thus in the seventh year of Edward I, 'the viii day of seynt Martyn, alle the Jewes of Engelond were taken for clippyng of money.'—A Chron. of London, p. 28.

244. And lene it, &c.; 'and to lend it for love of the cross, to appoint a pledge and get rid of the light coin,' in which case it refers to the coin; or

else, 'and to lend it for love of the cross, (for the borrower) to give me a pledge and lose it,' where it is the pledge. I think the latter is the meaning, though the change of the subject of the sentence is awkward. Sir John Maundevile says that a King of France bought the crown of thorns, spear, and one of the nails used at the Crucifixion, from the Jews, 'to whom the Emperour had leyde hem to wedde, for a great summe of sylvre,' For love of the cross is a clever pun, as cross refers frequently to the cross on the back of old coins, and was a slang name for a coin, as in Shakespeare. Cross-and-pile is the old name for heads and tails. It is clear enough what Avarice did: he first clipped coins and then lent them, taking a pledge which he hoped would not be redeemed. The reading of the C-text helps us out; it is—

'And lente for love of the wed ' be whiche ich let betere And more worth ban be moneye,' &c. C. vii. 243. I let betere = I set more store by.

246. Compare—'Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio.' Ps. cxii. 5 (cxi. 5, Vulgate). Avarice obtained more manors through his customers being in arrears of payment, than he could have obtained by practising liberality. Maneres is spelt manoirs in the Trinity MS.

249. In an ordinance against usurers (38 Edw. III) we find that certain persons exerted themselves to maintain usury—'which kind of contract, the more subtly to deceive the people, they call exchange or chevisance, whereas it might more truly be called mescheaunce (wickedness).'—Liber Albus, p. 319.

201. 'As courteous as a dog in a kitchen.' This alludes to an old ironical proverb, which appears in French in the form—'Chen en cosyn [cuisine] compaignie ne desire;' in Latin in the form—'Dum canis os rodit, sociari pluribus odit;' and in Middle English—'Wil the hund gnash bon, i-fere neld he non;' i. e. While the hound gnaws a bone, companions would he none. See Wright's Essays, i. 149.

263. Lene . . . the grace, lend thee grace. The word is here lene, not leue, as it is transitive.

272. And, it. Line 273 is from the Cambridge MS.

279. 'Nec dimittitur peccatum, nisi restituatur ablatum;' Peter Cantor, cap. 153 (ed. Migne). Migne adds the reference—'Reg. 4, jur. in 6, ex Aug.;' which I do not understand. I find, however—'Si enim res aliena, propter quam peccatum est, cum reddi potest, non redditur, non agitur poenitentia, sed fingitur; si autem ueraciter agitur, non remittetur peccatum, nisi restituatar ablatum; sed, ut dixi, cum restitui potest;' S. August. Epist. cliii. sect. 20; Opera, ed. Migne, ii. 662.

283. Ps. li. (l. in Vulgate) is called *Miserere mei Deus* from the first words in it. In verse 6 (8 in Vulgate) we find—'Ecce enim veritatem dilexisti: incerta et occulta sapientize tuze manifestasti mihi.'

286. Ps. xviii. 25 (xvii. 26, Vulgate). 'Cum sancto sanctus eris, et cum viro innocente innocens eris.'

289. The Latin quotation is omitted in some MSS. It is not quite exact, 'Suavis Dominus universis: et miserationes ejus super omnia opera ejus.' Ps. cxliv. Q. Vulgate,

201. There is a parallel passage in Hampole's Pricke of Conscience,

1. 6311-6319:-

'For the mercy of God es swa mykel here,
And reches over alle, bathe far and nere,
That alle the syn that a man may do,
It myght sleken, and mare thar-to.
And thar-for says Saynt Austyn thus,
A gude worde that may comfort us:
Sicut scintilla ignis in medio maris,
ita omnis impletas viri ad misericordiam Dei.
"Als a litel spark of fire," says he,
"In mydward the mykel se,
Right swa alle a mans wykkednes
Un-to the mercy of God es." (Ed. Mo

Un-to the mercy of God es." (Ed. Morris, p. 171.)

The nearest passage to this which I have yet found is the following:—

'Tanguam unda misericordize peccati ignis exstinguitur.'

S. August. in Ps. cxliv. 8 (Vulgate).

293. To gete the with a wastel, to get thee a cake with. See note to ii. 31; and observe Chaucer's use of wastel, Prol. 147.

303. Lent you of oure lordes good, lent you, of our Lord's wealth; i.e. spiritual strength to resist temptation.

312. Piones, seeds of the pæony. They were used as a medicine, but sometimes also as a spice, as here. See note in Liber Albus, p. 197.

313. Fastyng dayes. We learn from 1. 367 that the circumstances here described took place on a Friday, a fitting day for Glutton to go to church and confess. Cf. also ll. 381, 384, 389, 416. The scene here described with such vivid dramatic power took place, it is evident, in some large ale-house in London, not very far from Cock Lane, Smithfield (l. 319), from Cheapside (l. 322), and from Garlickhithe (l. 324). It was also probably very near a church (l. 319). It is a very curious fact, that there is absolutely no reason why the 'Boar's Head,' in Eastcheap, immortalized by Shakespeare, should not have been the very tavern here meant. The Boar's Head is mentioned in a will of the date of Richard II. it boasted to be the 'chief tavern in London,' and (which is very curious) its back-windows looked out on to the burial ground of St. Michael's, a church which is now pulled down, but has given its name to St. Michael's Lane. The will above mentioned further shews that 'the tenement called the Boar's Head,' was given to a college of priests, founded by Sir William Walworth in St. Michael's Church. This is, possibly, the true reason for the name of 'the church' not being given. More than this, William lived at one time in *Cornhill*, which is close by. Glutton may be considered as the Sir John Falstaff of the scene. See Larwood, Hist, of Signboards, p. 378.

315. Cesse, i. e. Cis or Cicely, short for Cecilia.

319. Women of ill repute might be put in the pillory; and if so, they were afterwards to be led 'through Chepe and Newgate, to Cokkeslane, there to take up their abode. —Liber Albus, p. 395. Cock Lane, West Smithfield, has, I believe, been part rebuilt. The church may have been St. Michael's; see note above. If not, it may have been St. Peter's in Cornhill; see note to 1, 328. In the C-text, William adds to the company some pick-purses, and the hangman of Tyburn.

320. Dawe or Davie is for David. Cf. 'When Dauie Diker diggs and dallies not;' Gascoigne's Steel Glass, 1078; in Specimens of English, p. 322.

Cf. the names Dawson, Dawkes, Dawkins, Dakin (for Dawkin), &c.

321. Flaundres. There were many Flemish women, mostly residing in Cock Lane, as they were forbidden to lodge in the city; Memorials of

London, ed. Riley; i. 535.

322. Rakyer of Chepe, a scavenger of West Cheap, or Cheapside. The word rakyer, evidently meaning a raker or street-sweeper, occurs in a Proclamation made in the thirty-first year of Edw. III. See Riley's Memorials of London, p. 299, and Liber Albus, p. 289; also p. 23.

324. Garlekhithe is near Vintry Ward. Stow says—'There is the parish church of St. James, called at Garlick hithe, or Garlick hive; for that of old time, on the bank of the river Thames, near to this church, garlick was usually sold.'—Survey of London, ed. 1842, p. 93. The next landing-place,

westward, is Queen Hithe.

324. It has been suggested that Griffin is an allusion to the Griffin (Griffin to the vulgar eye, though Cockatrice in the Heralds' office), which was emblazoned on the ancient shield of the principality of Wales.—Notes and Queries, 3rd S. xii. 513. The Harleian MS. 875 has Gruffith, i. e. Griffith, a common Welsh name.

328. Atte newe faire, at the new fair. I am told there is a reference here to an old game called handicapping. It seems that Hikke chose Bette to be his deputy. Then Bette and one appointed by Clement tried to make a bargain, but could not settle it till Robyn was called in as umpire; by whose decision Clement and Hikke had to abide. This handicapping or game of public barter is precisely the same thing as what was called Freimarkt in Germany; see an article on this subject by Prof. E. Kölbing in Englischt in Germany; on v. p. 150. In the present case it was settled that Clement should fill up his cup (at Hikke's expense), and be content with the hood, the less valuable article. Whichever of them demurred was to pay a fine to Sir Glutton, the president.

353. Gleemen were frequently blind formerly, as now, and were led by

a dog.

355. Like one who lays nets, to catch birds with."

370. Wif; many MSS, read wit. Either will do; for in the C-text (vii. 421) the line is—

'Hus wyf and hys inwit [conscience] · edwited hym of hus synne.'

402. Robyn Hood. This seems to be the earliest mention of Robin Hood. The next earliest is in Wyntoun's Scottish Chronicle, written about A.D. 1420, where Little John is also mentioned. But Mr. Wright thinks that one of the extant Robin-Hood ballads is really of the date of Edward II. See his Essays on England in the Middle Ages, ii. 174. Randolf erle of Chestre is either the Randulph or Randle, earl of Chester, who lived in Stephen's time, and was earl from A.D. 1128 to 1153; or else his grandson of the same name, who married no less exalted a personage than Constance, widow of Geoffrey Plantagenet, and mother of Prince Arthur; and who was earl from 1181 to 1232. Both were celebrated men, but the latter is the more likely to be meant, both as being more famous and later in date; besides which, he was once released from prison by a rabble of minstrels; Ritson's Ancient Songs, vol. i. pp. vii, xlvi. The lives of these earls are detailed in an exhaustive manner by Mr. Hales, in the edition of the Percy Folio MS., 1867. See vol. i, p. 258. Concerning Robin Hood, see also Chambers' Book of Days, ii. 606, and i. 580. The 'Robin-Hood games' were held on May I.

409. And other, and otherwise; cf. an elles, Prol. 91.

- 413. Somer game of souteres, a summer game played by shoemakers. A summer game is probably the same as summering, a rural sport at Midsummer; somer-game occurs in Chaucer, C. T. 6230. See Nares, who refers to Brand's Pop. Antiq., i. 240 (4to. ed.); Strutt's Sports and Pastimes, p. xxvi, and Mr. Markland's Essay on the Chester Mysteries, in the 3rd vol. of Malone's Shakespeare, p. 525, ed. Boswell. The great day was on St. John the Baptist's eve, i. e. June 23, or Mid-summer eve. Nares quotes an extract about 'May games, wakes, summerings, and rush-bearings,' Large bonfires were always part of the sport. The following passage also throws some light upon the matter. 'Why, quoth I, could they caste the barre and sledge well? I wyll tell you, syr, quoth hee, you knowe there hath bene manye games this sommer. I thinke verely, that if some of these lubbars had bene there, and practysed amongest others, I beleue they woulde have carryed awaye the beste games. For they were so stronge and sturdye, that I was not able to stande in their handes.' Harman's Caveat, ed. Furnivall, p. 47. See too the description of the Cotswold games at Whitsuntide in Chambers' Book of Days, i. 714. The modern name for games is 'athletic sports.'
- 416. Late I basse, I let pass, I pay no heed to. Cf. Chaucer, Prol. 175.
 419. Ite. missa est; the concluding words of the service of the mass.
 From this form of words Missa and Missal are said to be derived.
 - 420. But-if, except; 'except sickness cause it.' See l. 458.

- 421. Vp gesse, upon guess, by guess. A fine touch.
- 423. Solfe, sol-fa. To sol-fa is to practise singing the scale of notes. Some MSS. read solue. The C-text has solfye; viii. 31.
 - 425. Beatus vir, Ps. i, or cxii. Beati omnes, Ps. cxxviii.
 - 429. But-3if, except; 'except it be scored on a tally.'
 - 439. I.e. unless something eatable is held in the hand.
 - 448. A Leonine hexameter; I do not know from whom it is quoted.
- 452. Wolde, who would. This omission of the relative is not uncommon in Langland.
- 454. In Hampole's Prick of Conscience, ii. 3398-3411, the ten things that destroy venial sins are holy water, almsdeeds, fasting, the sacrament, the Pater Noster, shrift, the bishop's blessing, the priest's blessing, knocking upon the breast as practised by a meek man, and extreme unction. Bidde hym of grace, pray to Him for His grace.
 - 458. But sykenesse it lette, unless sickness prevent it.
- 467. The rode of Chestre, the cross or rood at Chester. Mr. Wright quotes from Pennant's Tour in Wales (edit. 1778, p. 191), to shew that a famous cross once stood in a spot formerly known as the Rood-eye, i.e. Rood-island, but now known only by the corrupted name of Roodee, and used as a race-course. There was also at Chester a college of the Holy Cross. See Chambers' Book of Days, i. 418.
- 469. Robert. The similarity of the words robber and Robert early gave rise to a pun, whereby Robert was a common name for a thief. Mr. Wright quotes from the Political Songs, p. 49, the expression—' per Robert, robbur designatur.' See the note to Prol. l. 44. Reddite; i. e. the text—' Reddite ergo omnibus debita;' Rom, xiii, 7.
- 470. For ther was nougle wher-of, because there was nothing wherewith to do so; i. e. to make restitution. Of often has the force of with or by.
- 473. In the apocryphal Gospel of Nicodemus, the name of the penitent thief is *Dimas* or *Dismas*, and that of the other thief, *Gestas*. Other names for them are Titus' and Dumachus—

Then on my right and my left side.
These thieves shall both be crucified,
And Titus thenceforth shall abide.

In Paradise with me.'-Longfellow's Golden Legend.

- 474. Memento. An allusion to the words of the thief—' Domine, memento mei, cum veneris in regnum tuum.' Luke xxiii. 42.
 - 475. Reddere ne haue, have no money to make restitution with.
- 476. With crafte, that I owe, by any handicraft, that which I owe. Crafte is here used in a good sense. Owe is, in Middle English, both to possess and to owe in the modern sense. To obviate confusion, the scribe of the Laudian MS. has written debeo over this word, as a gloss.
- 482. That penitencia, &c., that he would polish his pike, called penitencia, afresh, and by help of it leap over the land (be a pilgrim) all his life-time.

A pilgrim always carried a staff, generally with a spike at the end, whence it was called a pike-staff. A land-leper or land-loper was a vulgar name for a pilgrim. Thus we find in Cotgrave's French Dictionary—' Villotier, m.: A vagabond, land-loper, earth-planet, continual gadder from towne to towne.' The word hym refers to the pike-staff. Cf. 1. 542.

491. Ade, written for Adæ, i.e. of Adam. Professor Stubbs has kindly pointed out to me that this is taken from a passage in the Sarum Missal, viz. from the Canticle 'Exultet' sung upon Holy Saturday at the blessing of the Paschal candle:—'O certe necessarium Ade peccatum et nostrum; quod Christi morte deletum est. O felix culpa, que talem ac tantum meruit habere redemptorem.' See Wyclif's Works, ed. Arnold, i. 321, note.

494. 'And madest Thyself, together with Thy Son, and us sinful men alike.' The sense is clearer than the construction. Cf. 1, 495. The two

Latin quotations are from Gen. i, 26 and 1 St. John iv. 16.

495. Thi self sone, Thy Son Himself. In owre sute; here sute is the reading of most MSS., and so also in 1. 504, whilst in 1. 498, the word is written secte. It makes no difference, since secta (from Lat. sequi) meant, in mediæval Latin, either the right of prosecuting an action at law or the suit or action itself; where suit is from the Fr. suivre, the equivalent of sequi. And again, secta meant a suit of clothes, which is the meaning here. We should now say—'in our flesh.' Cf. 1. 508. See 'Sect' in Wedgwood's Etymological Dictionary, which makes it clear that sect is from sequi, not secare. Secta even means a suite or set of people; cf. 'and thereupon he produced his suit'—Liber Albus, p. 342; where the Latin has sectam, i. e. his set of witnesses.

498. It ladde, led it (i. e. the sorrow) captive. See Eph. iv. 8, Ps. lxviii. 18. 500. Mele-tyme of seintes, meal-time of saints. This seems to refer to the sacrifice of the mass, when the saints feed upon Christ's body, literally, according to the Romish belief, spiritually, according to ours. Mass could be said only between dawn and midday. Midday was, however, not the usual time for celebration; it was generally much earlier. See Rock, Church of our Fathers, iii. pt. 2. 23. The expression must therefore directly refer to the time of the crucifixion, when Christ's blood was shed upon the cross. The quotation from Isaiah ix. 2 is explained in the apocryphal Gospel of Nicodemus with reference to the 'Harrowing of Hell,' i.e. the descent of Christ into hell to fetch out the souls of the patriarchs. Isaiah is there introduced as explaining that the moment of fulfilment of this prophecy has arrived. See the whole account, as there narrated.

504. In owre sute, in our suit, i. e. in a human body; see note to 1. 495, and cf. 1. 508.

506. Non veni, &c.; Matt. ix. 13. In MSS, of this date, sed is commonly spelt set, as here.

507. Ymade, composed, narrated. To make is to compose, especially in verse; but here it is applied to prose writings.

- 608. In owre armes, in our armour, or in arms marked with our device: a phrase taken from the terms of a tournament. The quotation is from John i, 14.
- 512. Ribaudes, ribalds. See a long note in Political Songs, ed Wright, 1839, p. 369. It was chiefly applied to the lowest class of retainers, who could be relied on to do the lord's dirty work. 'In the household of the King of France there was a Rex ribaldorum, whose office was to judge disputes, &c., which might arise among retainers of this class.' And see Du Cange, s. v. ribaldus and goliardia. Cf. Pass. vi. 75.
- 514. Hent, seized. In Ps. lxxi. 20, we find 'thou shalt quicken me again,' but the Vulgate has the past tense instead of the future—'conversus vivificasti me.'
- 515. Ps. xxxii. (xxxi. in the Vulgate) begins with—'Beati quorum remissee sunt iniquitates, et quorum tecta sunt peccata,'
 - 516. See Ps. xxxvi. 7; in the Vulgate, xxxv. 7.
- 520. In the A-text, or earliest version of the poem, a new Passus—Passus vi.—begins here. By this simple test, the MSS. of the A-text may be at once recognised.
- 523. This excellent description of a Palmer should be noted. Mr. Wright aptly draws attention to a similar description in Sir Walter Scott's Marmion, canto i. st. 23, 27. Instead of quoting these familiar lines, I give Sir Walter Scott's note—'A Palmer, opposed to a pilgrim, was one who made it his sole business to visit different holy shrines; travelling incessantly, and subsisting by charity: whereas the Pilgrim retired to his usual home and occupations when he had paid his devotions at the particular spot which was the object of his pilgrimage.' Bell (in his notes to Chaucer) says that this is a fanciful notion, copied by Scott from Speght; the fact being that a palmer meant a pilgrim to the Holy Land, which was, doubtless, the original meaning. But see the Palmer's speech in the Four P's, by John Heywood; also the romance of Sir Isumbras, who went about as a palmer; and cf. Chaucer, Prol., I. 13.
- 526. The bowl and bag were invariably carried; the former to drink out of, the latter to hold scraps of meat and bread.
- 527. The ampullæ were little phials, containing holy water or oil. They were generally made of metal, nearly flat, and stamped with a device denoting the shrine whence they were brought. See a drawing of one in Cults, Scenes and Characters of the Middle Ages, p. 171. On pilgrims' signs, see Chambers' Book of Days, i. 338; see also the Introduction to the Tale of Beryn, ed. Furnivall, 171, 175, 191.
- 528. Galice, Gallicia. This refers to the famous shrine of Santiago
- (St. James) at Compostella in Gallicia. Cf. Prol., l. 47.
 529. Cruche, cross. Hence the term Crouched Friars or Crutched Friars.
- 530. The alliteration is not apparent, but William sometimes makes f alliterative with v. Cf. Chaucer's Prol, l. 685, and see Chambers' Book

of Days, i. 100. Inter has feminas una fuit Bernice, sive Veronice, vulgo Veronica, qui sudarium Christo exhibens, ut faciem sudore et sanguine madentem abstergeret, ab eo illud recepit, cum impressa in illo ejusdem Christi effigie, ut habet Christiana traditio. Cornelius a Lapide, in S. Matt. xxvii, 32.

535. Ermonye, Armenia. Alisaundre, Alexandria.

544. Peter l i. e. by St. Peter. This is a very common exclamation, of which there are several instances. See e. g. Chaucer's House of Fame, ii. 526. in Morris's edition, where Tyrwhitt's edition has Pards; also the Cant. Tales, l. 13144. It possibly originated with the popes, as Innocent III used to swear by St. Peter; see Southey's Book of the Church, p. 156. As to the duties of a ploughman, here described in ll. 548-556, we should compare the poem of How the Plowman lerned his Paternoster, printed in Haslitt's Early Popular Poetry, vol. i. We there read—

'He coude eke sowe and holde a plowe, Bothe dyke, hedge, and mylke a cowe,' &c.

See also Chambers' Book of Days, i. 96. The character of PIERS THE PLOWMAN is here introduced for the first time. When all the penitents and searchers after Truth are at fault, when even a palmer declares he never heard of any saint of that name, the homely ploughman steps forward, declaring that he knows Truth well. It was his own conscience and his native common sense that led him to this knowledge. We may here take Piers as the type of Honesty, not without remembering that William afterwards identifies him with the truest of all Teachers of men, our Lord Christ Jesus.

556. To paye, lit to pleasure, i.e. to His satisfaction. By Truth is meant God the Father. Paye is not here equivalent to pay in the modern sense, notwithstanding the occurrence of huire (hire) in the next line.

566. For sepnt Thomas shryne, for all the wealth on St. Thomas' shrine at Canterbury. No shrine could boast more wealth than this of Beket, the object of the journey of Chaucer's Canterbury pilgrims.

572. The way to Truth lies through the ten commandments, most of which are named below, viz. the fifth in 1. 576, the third in 1. 579, the tenth in 1. 582, the eighth and sixth in 1. 586, the ninth in 1. 589.

578. Lightloker, lightlier, more lightly. These comparatives in -loker are not uncommon in Middle English.

579. Swere-noughte, &c.; swear not unless it be necessary, and, in particular, (swear not) idly by the name of God Almighty. The whole phrase forms, in William's allegorical language, the name of a place.

589, 590. Bergh, a hill. Frithed in, enclosed by a wood, wooded thickly round.

594. The description of the way to Truth (II. 570-593) is partly imitated from a poem called La Voie de Paradis, by Rutebuef, a French trouvère; see the edition by Jubinal, ii. 24-55. Rutebuef, in his turn, imitated an sarlier poet, named Raoul de Houdaing. The description of Truth's abode

may have been partly imitated from the French poem Le Chastel d'Amour, by Bishop Grosteste, translated under the title of the Castle of Love. In some particulars, it resembles the old English prose treatise known as the 'Abbaye of Saynte Spirite,' or the Abbey of the Holy Ghost; see Religious Pieces in Prose and Verse, ed. Perry, 1867 (E. E. T. S.). William's originality is most surprising; this is one of the few places where there are traces of his borrowing from others. See 'Castel off Loue,' ed. Weymouth, pp. 31, 39.

604. 'The doorkeeper is called Grace.'

612. This Latin quotation is thus Englished in MS. Harl. 7322, fol. 143:be gates of parais boruth eue weren iloken.

And boruth oure swete ladi . Azein hui beob noube open.' Political, Rel. and Love Poems, ed. Furnivall, p. 230.

And in Morris's edition of Chaucer, vol. vi. p. 310, will be found the line-

'Paradise yettis all opin be throu the,'

where the person addressed is the Virgin Mary. The idea seems to have been taken from St. Jerome; see Migne's edition, vol. xi. coll. 127, 141.

625. To late wel by thiselve, to think much of thyself; cf. 1, 620.

627. Seuene sustren, seven sisters. To counteract the seven deadly sins, seven Christian virtues were enumerated by early theologians. Thus, in the Avenbite of Inwyt (ed. Morris, p. 150) we find this list. 'Bo; samnesse, a-ye [against] Prede. Loue, a-ye Enuye. Mildenesse, a-ye Felhede. Prouesse, a-ye Slacnesse. Largesse, a-ye Scarsnesse. Chastete, a-ye Lecherie. Sobrete, a-ye Glotounye.' See note to 1. 62 above, where all the 'seven sisters' are mentioned except 'Peace,' who takes the place of Business.

638. But grace be the more, unless mercy be extended.

639. Cutpurs, thief. On cut-purses, see Chambers' Book of Days, ii. 669.

641. Wite God, God defend us, God protect us, an old oath; quite distinct from the expression God wot, God knows. See Witen in the Glossary.

644. Mercy is identified here with the Virgin Mary, as in the quotation at 1. 612.

651. Where thei bicome. The modern equivalent phrase is- where they are gone to,' or 'what has become of them.' Cf. the first line of the next Passus.

PASSUS VI.

- 2. Eche a fote, each foot of the way, every step of the way.
- 4. Erye, to plough. Cf. Chaucer, Knightes Tale, l. 28-'I have, God wot, a large feeld to ere.'

9. For shedyng, to prevent spilling. Cf. note to 1. 62.

19. For the lordes love of heuene; for love of the Lord of heaven. Observe the difference of arrangement. So, in Chaucer, Sq. Tale, l. 209, the Grekes hors Sinon, is the hors of Sinon the Greek. Cf. 1. 223 below.

28. Lord Cobham, speaking of the duties of knights, said- 'They ought also to preserve God's people from oppressors, tyrants, and thieves; and to see the Clergy supported, so long as they teach purely, pray rightly, and minister the sacraments freely.'—Southey's Book of the Church, p. 204. Cf. Gower, Conf. Amant. iii. 380 (ed. Pauli); Wyclif's Works, ed. Arnold, iii. 206.

40. 'And if you fine any man, let mercy assess the fine;' i. e. let it be a

light one.

50. Yuel, difficult, hard; so yuel to defye = hard to digest, in Pass. v.

l. 121. All are equal in the grave.

54. Harlotes, ribalds; a term generally applied to tellers of loose stories, whence our author calls them 'the devil's diseurs,' i.e. the devil's story-tellers. They held forth in the hall 'attemete,' whilst their employers were eating. They were men, as said in l. 55. See Warton's Hist. of Eng. Poet. i. 68 (ed. 1840).

62. For colde, as a remedy against cold. For very often has this sense

of against. Cf. i. 24, and Chaucer's Sir Thopas, B. 2052.

69. Maugre, &c., 'in spite of any one who grumbles about it.'

72. Iogeloure, juggler; Lat. joculator. See Tyrwhitt's note to Chaucer, C. T. l. 11453. 'The name of Jogelour was, in a manner, appropriated to those, who, by sleight of hand and machines, produced such illusions of the senses as are usually supposed to be effected by enchantment. This species of jogelour is [also] called a Tregetour.' Cf. Chaucer's House of Fame, iii. 169—

'There saugh I pleyen jugelours, Magiciens, and tregetours,' &c.

Tyrwhitt's note is long and full. Se also Ritson, Metrical Romances, i. p. ccv. of Preface, where he insists that jougleour ought never to be misspelt jougleur, as is often done. This, however, is a question of date; jougleur occurs frequently in later French than that in which we find jougleur; the was inserted, as in langouste from locustum, concombre from cucumerem. And compare—

'There myghtist thou se these flowtours, Mynstrales, and eke jogelours, That wel to synge dide her peyne.'

Romaunt of the Rose, 763.

Jack Juggler is the name of a play, in Dodsley's Old Plays, ed. Hazlitt, vol. ii.

77. Deleantur de libro viventium, et cum iustis non scribantur,' Ps. lxviii. 29 (Vulgate). The last part of the quotation William interprets to mean that churchmen ought not to receive tithes from such people.

79. They ben ascaped, &cc. Dr. Whitaker paraphrases this by—'they have escaped payment by good luck'—which is probably right. For auenture the Vernon MS. reads thrift, success.

84. Here Piers again begins speaking. Late god yworth, may God be.

88. Lines 88—101 contain Piers' biqueste, i.e. his will. It begins with a common formula—In dei nomine. He bequeaths his soul to his Maker, his body to the church to which he paid tithes, his money to his wife and chil-

dren. Whitaker remarks upon this passage—' To commit the soul to Hira who made it, was, in the course of a century and a half after this time, accounted so heretical, that the church would not have kept the testator's bones. For this very offence, and for omitting the names of the Virgin Mary and other saints, as joint legatees, the body of a Mr. Tracy was dug up out of his grave.' See Tracie's will, in Massingberd, Eng. Ref. p. 165; also in Chambers' Book of Days, ii. 429.

94. He, i.e. the persona ecclesiae, the parson.

97. Memorye, commemoration of benefactors.

102. For Lukes, MSS. of the A-type have Chestre; cf. Pass. v. 467. Lukes is Lucca, formerly also spelt Luca, where there was a famous cross.

105. The definition of plough-foot, as given in Fitzherbert's Boke of Husbandry, fol. 2 back, is as follows:—'The plough-fote is a lyttell pece of wodde, with a croked ende set before in a morteys in the ploughe-beame, sette fast with wedges, to dryue vppe and downe, and it is a staye to order of what depenes the ploughe shall go.' In a modern plough, small wheel take the place of it. I am indebted for this reference to Dr. Morris, who has kindly contributed many useful hints, much to the improvement of the present edition of this work.

107. Perkyn, little Piers or Peter; the same as Peterkin. It is merely a familiar term for Piers in this passage.

114. High prime. This expression is copied in a poem by Lydgate, which is better known, perhaps, than any other of his, named 'The London Lickpeny:'

'Then to Westmynster gate I presently went, When the sonn was at hyghe pryme.'

Specimens of English, ed. Skeat, p. 25.

It seems to mean, when prime was ended, and it certainly marks the first break in the day's work. Prime is commonly explained to mean six in the morning, but Cotgrave explains it as the first hour of the artificial day (or day according to the sun) which begins at about 8 in winter, 4 in summer, and at 6 only at the equinoxes. Again, some explain prime to be the fourth part of the natural day, viz. from 6 to 9 A.M. always; see Tyrwhitt's note, Cant. Tales, l. 3904. But putting together the various passages where Chancer uses the word prime, I have shewn, in my edition of Chancer's Astrolabe, p. lxii, that the term was commonly used in the sense suggested by Tyrwhitt, viz. as meaning the period from 6 to 9 A.M.; but, when restricted to a particular moment, it meant the end of that period, or Q A.M. only. It was probably to obviate the vagueness in the use of the word that high prime is the term employed here; it doubtless signifies that the period of prime was ended, or that it was nine o'clock. Perhaps the same thing is expressed by the term fully prime, in Chaucer's Sir Thopas (Group B, 2015); whilst a little past the hour of nine is denoted by prime large in the Squyeres Tale, 4. 360. Mr. Dyce says-' concerning this word see Du Cange's Gloss. in

Prima and Horze Canonicze, Tyrwhitt's Gloss. to Canterbury Tales, Sibbald's Gloss. to Chron. of Scot. Poetry, and Sir F. Madden's Gloss. to Syr Gawayne.' See also Timbs, Nooks and Corners of English Life, p. 222. It is clear from 11.115 and 116, that Piers was a 'head harvest-man.' See Knight's Pictorial Hist, of England, i. 840; and a good article on the duties of a ploughman in Chambers' Book of Days, i. 96.

117. Atte nale = atten ale or at then ale, i. e. at the ale. In the same way atten ende (at the end) was afterwards corrupted into at the nende. See

Warton, Hist. E. P., vol. ii. p. 79, note.

118. 'How! trollilolli' is the burden of a song, answering nearly to the modern tol de rol. In Ritson's Ancient Songs, vol. ii. p. 7, is a song, with a burden of trolly loley occurring at every third line. In the Chester Plays (ed. Wright, p. 136) when the shepherds sing, we find the direction—' Singe troly loly, troly loe.' Here is meant, that all which some of the men did towards ploughing the half acre was to sit and sing choruses over their cups.

122. Have that reccheth, take him who cares. Reccheth = recketh.

123. Feyned hem blynde. Compare—' Also Fryers saien, that it is meedful to leave the commandement of Christ, of giving of alms to poore feble men, to poore crooked men, to poore blinde men, and to bedredden men, and give this almes to Hypocrits, that fainen hem holie and needie.'—Wycliffe; Two Treatises against Friers, p. 25.

147. 'The day's work was supposed to be completed at the ninth hour—three in the afternoon according to our reckoning. This hour was called high noon, and the meal then taken was called a noonshun or nuncheon.'—Timbs; Nooks and Corners, &c., p. 222. It is certain that nones originally meant about three o'clock in the afternoon at the equinoxes, but it was afterwards shifted so as to mean midday, our modern noon See Wedgwood, s. v. Noon. There seem to have been two principal mealtimes, viz. dinner at about nine or ten A.M., and supper at about five or six P.M.; cf. ll. 262, 265. See Wright's Hist. of Domestic Manners, p. 155. But there is here reference to the one meal at twelve o'clock, to which anchorites and hermits restricted themselves. In this they adopted the rule for fasting-days, viz. to have dinner at twelve instead of nine, and no supper.

151. Posteles, apostles, i. e. preachers, probably preaching friars. Not to be confused with postills, i.e. commentaries, which were things preached.

163. Wolveskynnes, of the kind or nature of a wolf. Cf.

'Thei ben wilde werwolves ' that wiln the folk robben.'

P. Ploughman's Crede, 1. 459.

164. That ilke while worth, &c., in the meanwhile there will be no abundance, &c. Worth, lit. becomes; but it is often used as a future. Liggeth, lies idle.

171. 'And accounted Piers at the value of a pea;' i. e. set him at naught 191. 'And cut their copes, and made them into jackets.' 'They had also,' says Camden (Remains, p. 234, or p. 196, ed. 1657), 'a gowne called

a git, a jacket without sleeves called a haketon, a loose jacket like a tabard, a short gabbardin called a courtpie, a gorget called a chevesail, for as yet they used no bandes about their necke; a pouche called a gipser,' &c. Strutt, Manners and Customs, ii. 85. It was easier to work in jackets.

196. Bayarde, a common name for a horse, and used by Chaucer. The passage refers to the custom of giving horses bread to eat, as is still common on the continent. Cf. l. 217. A statute of Edward III orders—that horse-bread be made only of beans and peas, without other mixture. The making of horsebread was formerly a regular part of a baker's business. See Toulmin Smith's English Gilds, p. 366.

203. Owne erde, native place or country. Cf. A.S. on pinum earde, in thine own country; Luke iv. 23. Not the same word as erthe (earth).

214. Make hem to worche. After the pestilence of 1349, there was a want of labourers. Edward published a proclamation, compelling men and women, in good health, and under sixty years of age, to work at stated wages. But it was evaded, and, in harvest-time especially, exorbitant wages were both demanded and given. See Lingard, Hist. Eug. (3rd ed.) iv. 89, and Liber Albus, pp. 584, 634.

218. Abate, keep them thin. For bollyng, to prevent swelling; as in 1.62.

224. Lene hem, give to them; lit. lend to them. Alter alterius, &cc.: Gal. vi. 2.

226. Naughty, having naught-

'She had an idea from the very sound That people with naught were naughty.'

Hood; Miss Kilmansegg.

228. Late god yworthe, let God alone; cf. Prol. 187. Michi vindicta, &c.: Rom. xii, 19. Vindictam is the reading of the MSS.; the reading of the Vulgate is vindicta. But the passage is often quoted with the reading vindictam. See Ancren Riwle, pp. 184, 286.

230. Cf. Luke xvi. q.

238. 'Propter frigus piger arare noluit; mendicabit ergo æstate, et non dabitur illi;' Prov. xx. 4. Sapience means the book of Wisdom; William frequently refers to the wrong book of the Bible for his quotations.

240. With mannes face. An allusion to a common representation of the evangelists, which likens Matthew to a man (sometimes represented by a man's face only), Mark to a lion, Luke to a bull, and John to an eagle; Rev. iv. 7. Sometimes the arrangement varied; see the Ormulum, ed. White, vol. i. p. 201.

241. Nam, a mina. It is glossed in the Laud MS. by the words—'a besaunt,' which is the word used in Wyclif's version; Luke xix. 16. The parable occurs both in Matt. xxv. and Luke xix.; but the use of the word nam shews that our author was thinking rather of St. Luke's account, where

the word $\mu\nu\hat{a}$ is used. In 1. 243 we have the better spelling mnam. For the value of a besant, see Ormulum, ed. White, ii. 390.

251. Richard Rolle de Hampole, amongst others, carefully distinguishes between active life, or bodily service of God, and contemplative life or ghostly (i.e. spiritual) service. See his prose treatises, ed. Perry (E. E. T. S. 1866), p. 19; and see p. xi. of Mr. Perry's preface.

252. Beati omnes, qui timent Dominum, qui ambulant in viis eius. Labores manuum tuarum quia manducabis: Seatus es, et bene tibi erit.

Ps. exxvii, I, 2 (Vulgate).

269. Afyngred, greatly hungry. It is corrupted from the A.S. of-hingrian, to be very hungry. The word occurs in the Vox and Wolf, in Hazlitt's Early Popular Poetry, vol. i. p. 58 (also printed in Reliquiz Antiquz, ii. 272, from MS. Digby 86), where the fox is described as afingret.

272. Cf.

'And git ther is another craft that toucheth the clergie,
That ben thise false fisiciens that helpen men to die,' &c.

Polit, Songs (Camd. Soc.), p. 333.

See Chaucer's Prologue, II. 411-444, where the Doctour of Phisik is described. A 'cloke of calabre' means a cloke trimmed with Calabrian fur. In the Coventry Mysteries, p. 242, we read—'Here colere splayed, and furryd with ermyn, calabere, or satan.' A person who wore an amice trimmed with calabere was himself called a 'calaber amyse,' as appears from an extract from a Chapter Minute of Christ Church, Dublin, quoted in Todd's introduction to The Book of Obits, &c., of Christ Church, p. xeii. Cf. Notes and Queries, 3rd S. vol. xi. It appears that calabre was a grey fur, the belly of which was black.—Riley, Memorials of London, p. 329.

282. 'In the parish of Hawsted, Suffolk, the allowance of food to the labourer in harvest was, two herrings per day, milk from the manor dairy to make cheese, and a loaf of bread, of which fifteen were made from a bushel of wheat. Messes of potage made their frequent appearance at the rustic

board.'-Knight, Pict. Hist. of England, i. 839.

287. We find mention of 'colopys of venyson' and 'colypes of the wyld dere' in Hazlitt's Early Pop. Poetry, vol. i. pp. 24, 28. Brand says, 'Slices of this kind of meat (i.e. salted and dried) are to this day termed collops in the north, whereas they are called steaks when cut off from fresh or unsalted desh.'—Pop. Antiq. vol. i. p. 62.

291. Lammasse, i.e. Loaf-mass, Aug. 1. In Anglo-Saxon times, a loaf was offered on this day, as an offering of first-fruits. See Chambers' Book

of Days, ii. 154.

306. 'Pauis de cohet' is mentioned in a MS. of Jesus Coll. Oxford, I Arch. i. 29, fol. 268, as being slightly inferior to wastel bread. The fine kinds of white bread were called simnel bread or pain demaigne (Chaucer's Sir Thopas, l. 14), wastel bread, coket, clere matyn, and manchet bread. The common kinds of brown bread were tourte, trete, and bis.

Cf. Riley, Memorials of London, p. 644; Chambers' Book of Days, i. 119; Andrew Boorde's Introduction of Knowledge, ed. Furnivall, pp. 258-282; and see Coket in the Glossary.

307. Halpeny ale. See note to Pass. v. 220, and cf. l. 311 below.

314. As to the high wages of labourers, see note to l. 214 above. The statutes concerning them are alluded to in l. 318 below.

316. Dionysius Cato is the name commonly assigned to the author of a Latin work in four books, entitled Dionysii Catonis Disticha de Moribus ad Filium. The real author is unknown, but the work may perhaps be referred to the fourth century. It was very popular, both in Latin, and in English and French versions. William here quotes part of the 21st distich of the first book, which runs thus:—

'Infantem nudum quum te natura crearit, Paupertatis onus patienter ferre memento.'

324. Water, i. e. floods; cf. l. 326.

327. Great disasters were often attributed to the malign influence of the planet Saturn. Besides this, great foresight was attributed to the god Saturn. This is very well illustrated by Chaucer's Knightes Tale, Il. 1585-1620. In the A-text (earliest version), the Passus ends with this line. Ll. 328-332 were added afterwards; in them William imitates, not perhaps without ridicule, the mysterious prophecies which were then popular; such as, for instance, the prophecies of John of Bridlington. Lines 328, 329, are, of course, inexplicable, but the rest is clear enough. By deth is meant such a great pestilence as that which earned the name of the Black Death. The pestilence shall withdraw, Famine shall then be the judge, and Dawe the ditcher (cf. Pass. v. 320) shall die for hunger, unless God grant us a truce. As regards famines and dearths, cf. Polit. Songs (Camd. Soc.), p. 359.

PASSUS VII.

- I. This Passus is called Passus Octavus in MSS. of the earliest version.
- 3. A pana et culpa. On this expression see Milman, Hist. of Lat. Christianity, vi. 254 (note), 2nd edit.; and the note to Wyclif's Works, ed. Arnold, i. 136. See l. 19 below, where it means plenary remission.
 - 14. Bothe the lawes; referring (perhaps) to the civil and canon laws.
 - 17. 'To sit at the high daïs,' i.e. in a seat of honour.
 - 18. Many yeres, i. e. many years' remission of purgatory.
 - 23. Treuthe, i. e. God the Father, 28 before. See l. 33.
- 26. Mesondieux, put for maisons de dieu, houses of God. A hospital was called a maison-dieu or masondewe. Halliwell remarks that, till within the last few years, there was an ancient hospital at Newcastle so called. There was another, I believe, at Ospringe, Kent.
 - 27. Wikked wayes, bad roads. See Pass. wi. a.

31. Sette scoleres to scole. To pay for the education of poor scholars, especially at Oxford, was justly esteemed an excellent form of charity. Cf. Chaucer, Prol. 301, 302. In later times, the demand of poor scholars for money was a tax that fell rather heavily upon the poorer class of farmers.

'Than commeth clerkys of Oxford and make their mone,

To her scole hire they most have money.'

God Spede the Plough, 75.

- 33. It was thought that 'unto Michael alone belonged the office of leading each soul from earth to the judgment-seat of Christ;' Rock, Church of our Fathers, iii. 149, and 210.
- 41. 'Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit.' Ps. xiv. 5 (Vulgate). The first verse of the same Psalm, which in English Bibles is Ps. xv., is quoted below, at l. 51.
- 43. I do not know the source of this quotation. It somewhat resembles Ecclus. xxxviii. 2—'A Deo est enim omnis medela, et a rege accipiet donationem.'
- 44. Johan is apparently some unscrupulous fellow of middle rank, not John of Gaunt. In Pass. xxii. 288, it is the name of a cook.
- 50. 'No devil, at his death-day, shall harm him a mite, so that he may not be safe, and his soul too.' Worth is here a verb; the construction is awkward to express. It was believed that dying men beheld devils all around them. Cf. Hampole's Prick of Conscience, Il. 2220-2233.
- 52. 'But to buy water, nor wind, nor wit, nor fire (which is the fourth thing) is a thing which Holy Writ never permitted.' The words italicised must be understood; they occur in the A-text. For ne, i. e. nor, we should now write or. Wit here takes the place of earth, along with three of the four elements.
 - 56. Thei, i. e. they who take fees from the poor; see l. 58.
 - 61. See Matt. vii. 12; cf. Luke vi. 31.
 - 62. With, i. e. by means of.
 - 68. Bit; a contracted form of biddeth, i. e. begs.
- 73. Catoun, Cato. See note to Pass. vi. 316. Prefixed to Cato's Distiches are some 'Breves sententiæ,' of which the twenty-third consists only of the words—Cui des, videto. Mr. Wright says that by the clerk of the stories is meant Peter Comestor (died about 1198), to whom Lydgate, in his Minor Poems (p. 102, ed. Halliwell) gives the title of maister of storyes. The title clerk of stories refers to the Historia Scholastica, of which Peter Comestor was the author. The passage referred to is one in which Peter Comestor abridges the passage in the book of Tobit, iv. 7-11. There are remarks on almsgiving, very similar to this, in the Compendium by Peter Cantor, who was bishop of Tournay, A.D. 1191; they may be found at p. 150, vol. 205, of Migne's Patrologia Cursus Completus. Peter Cantor also quotes the sentence—cui des, videto. Cf. 'Circumstantiae eleemosynarum hæ sunt—quis, quid, quantum, cui, ubi, quando, quare;' Alani de Insulis

Summa de Arte Predicatoria, ed. Migne, col. 175. 'Idem in beneficio faciam; videbo quando dem, cui dem, quemadmodum, quare;' Seneca, de Beneficiis, L iv. cap. x. 'Si benefeceris, scito cui feceris;' Ecclus. xii. I.

- 76. Gregory the Great was pope from A.D. 59c to 604. I doubt if the quotation is really from his works. It seems rather to be from the following. 'Ne eligas cui bene facias... Incertum est enim quod opus magis placeat Deo.'—S. Eusebii Hieronymi Comment. in Ecclesiasten, cap. xi.; vol. 23, col. 1103, of Migne's edition. Instead of 'Gregory,' William should have said 'Jerome.' The four chief 'Latin fathers' were S. Gregory, S. Jerome, S. Augustine, and S. Ambrose.
 - 83. See Luke xix. 23.

85. Hath to buggen hym bred, hath (enough) to buy himself bread.

86. This quotation is not from the Bible, but from St. Jerome, Epist. cxxv; ed. Migne, i. 1085. A similar statement is that of St. Paul, in Tim. vi. 8. Cf. Prov. of Hendyng, st. 15.

88. See Ps. xxxvi. 25 (Vulgate).

93. He breketh, one of you breaketh; he is used quite indefinitely, as in Chaucer, Kn. Tale, 1754. That beggars broke their own children's bones is a fact. In the next line gon=ye go.

98. Hennes fare, go hence, depart hence, i. e. die.

- 102. Myschief, misfortune; as in Chaucer, Prol. 493. Meseles, lepers.
- 111. 'Et ibunt hi in supplicium æternum; iusti autem in vitam æternam.' Matt. xxv. 46.
- 112. Peter! An exclamation meaning—'by St. Peter!' Cf. Pass. v. 544, and the note.

116. See Ps. xxii. 4 (Vulgate).

121. His payn ete, ate his bread; see Psalm xli. 4, xxxiii. 20 (Vulgate).

123. 'He that truly loves God, his sustenance is easily procured.'

- 126. 'Nolite solliciti esse,' &c.; Luke xii. 22. But William was thinking of the parallel passage—'ne solliciti sitis,' &c.; Matt. vi. 25.
- 128. Fynt hem mete, finds food for them. Fynt is a contraction of fyndeth; see l. 129.
- 129. Have thei, inverted for they have; or it stands for 'though they have.'
- 135. Dixit insipiens, Ps. xiii. I (Vulgate). The priest suggests that Piers might suitably take for his text—' The fool hath spoken!
- 136. Lorel. Spenser has lewde lorrell in his Sheph. Kal. (July), and the Glosse interprets it thus—'Lorrell, a losell.' It is another spelling of losell, and both are from the verb to lose. A lorel is a lost man, an abandoned fellow; see note on Lorel in the Promptorium Parvulorum. Palgrave has—'I play the lorell or the loyterer, Je loricarde;' also 'It is a goodly syght to se a yonge lourdayne play the lorell on this facyon.'
- 137. Eice is old MS, spelling for Ejice. 'Eice derisorem, et exibit cum eo iurgium, cessabuntque causæ et contumeliæ.' Prov. xxii. 10.

141. 'Without food or money.' Here is the third and last reference to Malvern hills, which were mentioned twice in the Prologue.

146. Which a, what sort of a. Such is the usual meaning of which a in Middle English.

150. 'Somnia ne cures, nam mens humana quod optans,
Dum vigilat, sperat, per somnum cernit id ipsum.'

Dion. Cato; Distich. ii. 31.

Cf. Chaucer's Nonne Prestes Tale, l. 120, and Tyrwhitt's note, quoted by Dr. Morris.

154. See Daniel ii. 39. Our author seems rather to have been thinking of the handwriting on the wall, as explained to Belshazzar; cf. Dan. v. 28.

158. Lese, better spelt lees, i. e. lost; the old strong past tense of the verb lesen, meaning 'to lose.'

150. Gen. xxxvii. 9, 10.

162. Beau filtz, fair son. Some MSS. have Beau fitz. It does not seem, from the account in Genesis, that Jacob expected Joseph's dream to be fulfilled, but rather the contrary.

169. The pope allowed the Dominican friars to sell indulgences. Wyclif declared them to be futile; Works, ed. Arnold, i. 60, iii. 256, 362, 400, 459.

171. Dignelich underfongen, worthily received, held as acceptable.

175. See Matt. xvi. 19.

191. These 'letters provincial' or 'letters of fraternity' were letters of indulgence granted by a provincial, or monastic superior of a province.

192. Foure ordres, of friars. See note to Prol. 1. 58.

194. Pies hele, probably a pie-cover, pie-crust. But the Cambridge MS. has pese hule, i. e. a pea's hull, a pea-shell, hush of a pea. The result is much the same; for in either case it means something of no value.

199, 200. 'That, after our death-day, Do-well may declare, at the day of doom, that we did as he bade us.'

Here terminates the part of the poem which is strictly termed 'Visio de petro plowman.' The name of the remaining portion of the B-text is 'Visio de Do-wel, Do-bet, et Do-best, secundum Wit et Resoun,' which consists of thirteen Passus, commonly numbered viii, to xx.

GLOSSARIAL INDEX.

The principal contractions used are the following:-

A.S. (or S.) = Anglo-Saxon.

Dan. = Danish.
Du. = Dutch.

E. = English.

F. (or Fr.) = French.

G. = German.

Gk. = Greek.

Icel. = Icelandic (Cleasby's Dict.).

It. = Italian.

Lat. = Latin.

M.H.G. = Middle High-German.

M.E. = Middle English. (See particularly Stratmann's O. E. Dictionary.)

Mœso-Goth. (or Goth.) = Mœso-Gothic.

O.F. (or O. Fr.) = Old French.

O.H.G. = Old High-German,

Prompt.Parv. = Promptorium Parvulorum, ed. Way, Camden Society, 1865.

Roq. = Roquefort's Glossaire,

S. = Anglo-Saxon. Sc. = Scottish.

Sp. = Spanish.

Suio-Goth. = Ihre's Glossarium Suio-Gothicum (Old Swedish).

 $W_{\cdot} = Welsh_{\cdot}$

The reader is also requested to observe that the contraction v, denotes a verb in the infinitive mood; pr, s, or pt, s, means the third person singular of the present or past tense, unless I p, (first person) or a p, (second person) is added; so also pr, pt, means the third person plural of the present tense; imp, s, means the second person singular of the imperative mood, &c. Other contractions, as sb, for substantive, pp, for past participle, are readily understood. In the references, I, 99 means Passus i, I, 99, &c.; and pr, denotes the Prologue.

Δ

A, one, a single, 1. 99. MS. T. has o. A, contr. form of on, signifying in or on, 3. 48, 202.

Abate, imp. s. F. reduce, keep under, 6. 218.

A-b-c, i.e. the alphabet, 7. 132.

Abie, v. S. to pay the penalty, atone for, 3. 249. See Abugge.

Abiggen, the same as Abie, 2.

Abosted, pt. s. defied in a bragging manner, 6. 156. W. bostio, to boast, brag.

Abouten, prep. S. about, 1. 6.

Abugge, v. S. to pay the penalty, atone for. 6.83, 168. A.S. abycgan,

to buy back, redeem. From this word (abuy) comes the corruption abide, as in Milton, P. L. iv. 87.

Ac. conj. S. but.

Accidie, sb. F. sloth, a fit of slothfulness, 5. 366. Ch. Pers. Tale.

Acombre, v. F. to encumber, clog, overload, overwhelm, 2. 50: pp. Acombred, 1. 194, 201.

Acorden, v. F. to agree, 5. 335; Acorde, to account, grant, 3. 317; pt. s. Acorded, agreed, 4. 91.

Acorso, pr s. subj. S. cutse, excommunicate, pr. 99. A.S. corsian, to curse.

A-day, lit. on the day, 6. 310. It probably means here 'at morn.'

Adoun, down, 4. 92; A-down, 5. 7.

from A.S. of-dúne, off the down, off the hill.

A-folde, lit. on the field, hence, to the field, 4. 147, 6. 144.

Afered, pp. S. frightened, afraid, 4. 63; Aferde, 6. 123; Aferd, 1. 10.

Affaiten, v. F. to tame, 5. 67.
Affaite be, imp. s. tame for thyself,
6. 32; where some MSS. read
affaite bi, tame thy. O. Fr. afaiter,
to prepare, from Lat. affectare.

A-foot, on foot, 5. 6.

Afor, prep. before, 5. 12. A.S. on foran or æt-foran, before.

Aforth, v. afford, 6. 201. Cf. A.S. fordian, to further, aid, assist, [This is very much against Mr. Wedgwood's derivation of afford from Lat. forum. See gefordian in O. E. Homilies, ed. Morris, 1st ser. p. 31, 1. 15; and the note upon it, p. 308.]

Afyngred, pp. S. very hungry, 6. 269. It is from the A.S. ofhyngrian, to hunger exceedingly. Agast, pp. terrified, in fear, 2. 211.

See Aghast in my Etym. Dict.
Agrounde, on the ground, beneath,

in this world, 1. 60.

Al a, the whole of a, 6, 258.

Aliri, across (?), 6. 124. Or perhaps it means—loosely stretched out. The only instance I have met with of a similar word is lirylong, in the Spurious Prologue in Urry's ed. of Cant. Tales. p. 596, l. 310; 'He fond hir ligging lirylong' (found her lying lirylong).

Alisaundre, Alexandria, 5. 533.

Alkin, pr. 222; Alkyn, 6. 70. Both contr. from Alkynnes (3. 224), of every kind. Alkynnes crafty men = craftsmen of every kind; it differs from 'every kind of craftsmen,' when we have regard to its grammatical construction.

Almes, sb. S. alms, 7.75. The full form is Almesse, 3. 75. Cf. A.S.

elmesse, from Lat. eleemosyna, which again is from the Greek. Aloft, on loft, on high, 1. 90.

Als, (1) also, 3. 72; (2) as, 4. 195. Cf. Also = as, 3. 328. From A.S. eall-swá come all-so, also, als, and

Alswythe, adv. as quickly as might be, 3. 101. From als, as, and swithe, quickly. In William of Palerne we find both as swipe and alse swipe, shewing that the first part of the word is als, not al.

Amaistrye, v. F. to teach, instruct, govern, manage, 2. 147; Amaistrien, 6. 214; pp. Amaistried, 2. 153. Amaister, to teach, is given as a Shropshire word by Hartshorne. O. Fr. maistrier, to act as a master.

Amercy, v. F. to amerce, fine, 6.40. Amonges, prep. S. amongst, 5.209, 7.156. A.S. onmang, among.

Ampulles, sb. pl. F. small phials, 5. 527. See note. Cf. 'this ampulla, or vial,' in Ben Jonson's The Fox, Act ii. sc. 1.

An, (1) conj. and, 7. 44; (2) conj. if, 2. 132; (3) prep. on, as in an hiegh = on high, pr. 13; an auenture, on adventure, in case, 3. 72; an ydel, in an idle manner, 5. 580.

An, one; An-othre, one other, another (i. e. a tenth), I. 106. The line means, 'Cherubin, Seraphin, seven more such, and one other.'

Angres, sb. pl. S. anchorites, pr. 28, 6. 147. A. S. ancra, an anchorite, from Gk. ἀναχωρητήs.

And, conj. if, 2. 192, 4. 88, 5. 91. Icel. enda, if.

Angreth, pr. s. makes angry, 5, 117. O. Icel. angra, to vex. Cf. A.S. ange, vexation, from the same root as Lat. angor.

Apayed, pp. F. pleased, 6. 110, 198. O. Fr. apaier, to appease,

from Lat. pacare.

Apertly, adv. openly, in an open manner, evidently, 3. 256. Lat. apertus, open.

Apewarde, sb. S. a keeper of apes,

5. 640.

Apoyro, v. to injure, 6. 173; 2 p. pl. subj. Apoyre, 5. 573. Cf. F. empirer, to impair, make worse,

from Lat. peius, worse.

Apoysounde, pp. F. poisoned, 3. 127. MS. T. has enpoisoned; MS. Bodley 814 has apoisoned. Enpoysened occurs in Allit. Poems, ed. Morris, B. 242.

Apparaille, v. F. to apparel, 2. 170, 6. 59; pt. pl. Apparailed, pr. 23; pp. Apparailled, 5. 523. O.F. aparailler, to make to suit, from pareil, equal, which from Low Lat. pariculus, a diminutive of par.

Appayre, 3 p. pl. pr. subj. injure,

5. 47. See Apeyre.

Appeireth, pr. s. injures, 7. 47; pt. pl. Appeyred, 6. 134; pp. 6. 221. See Apeyre.

Appendeth, pr. s. belongs, 1. 45.

From Lat. pendeo.

Appertly, adv. openly, evidently, 1.98. See Apertly.

Appiere, v. F. to appear, 3. 113.

Appose, v. F. to put questions to, 3. 5; pt. s. or pl. Apposed, I. 47; pt. pl. Apposeden, disputed, as in Apposeden eyther other, disputed one against the other, 7. 138.

Ar, adv. S. ere, before, 1.73, 3. 120, &c. A. S. ér, G. eher, Moso-Goth. air, which agrees with the root of early. Though generally called an adverb, it is frequently a conjunction.

Ar, cont. form of Aren, are, 6. 100.

See Aren.

Arches, sb. pl. used to mean the Court of Arches, 2. 60. 'The Court of Arches is an ancient court of appeal, belonging to the Archbishop of Canterbury, where-

of the judge is called the Dean of Arches, because he anciently held his court in the church of St. Mary-le-Bow (Sancta Maria de Arcubus); though all the spiritual courts are now holden at Doctors' Commons.' (Hook's Church Dict.)

Aredy, adj. S. ready, 4. 192. Cf. A.S. gerád, ready, which is a fuller form of rád, a form not used.

Aren, 3. p. pl. pr. are, pr. 164, 3. 80, 4. 33, 5. 626. See Be.

Arest, at rest; lit. on rest, 5. 234. See A, and cf. Aslepe.

Armes, pl. sb. F. coat-armour, 5. 508. In owre armes = with our device upon His coat of arms.

Armure, sb. F. armour, 1. 156.

Arne, 3. p. pl. pr. are, I. 21. See Aren and Be.

Arraye, sb. F. array, dress, 2. 17. Arraye, v. F. to set in order; hence, Arraye me, prepare myself, 4. 15; Arrayen hym, prepare himself, 5. 11. O. Fr. arroier, from sb. roi, order, which is from the same root as A.S. gerád, ready, and M.H.G. reiten, Mœso-Goth. raidjan, to set in order.

Arrere, adv. F. backwards, 5. 354. Lat. retro.

Arst, adv. superl. S. erst, first, soonest, 4. 105, 5. 468. See Ar.

Artow, art thou, 5. 260.

Arwes, sb. pl. S. arrows, 3. 323.
A.S. arwe, an arrow.

Ascapen, v. F. to escape. 2. 202; pp. Ascaped, 6. 79. O. F. eschapper, Picard escaper. See échapper in Brachet.

Askes, sb. pl. S. ashes, 3. 97. A.S. asce, pl. ascan.

Askeb, pr. s. S. asks, requires, pr.

19, 120. See Axe. Aslepe, asleep, lit. on sleep, 2. 51,

Aspye, v. F. to espy, to spy out, 5.
170. Derived from a Teutonic

source: cf. O.H.G. spehon, G. spähen, to spy, Lat, specere.

Assaye, v. F. to try, examine, 3. 5, 5. 310; to try, endeavour, 6. 24. From Lat. exagium, a proof; which from exigere, to examine.

Assele, 1 p. s. pr. F. I seal, 2. 112. O.F. seel, Lat. sigillum.

Assemble, sb. F. assembly, pr. 217. Lat. assimulare, from simul, together; cf. A.S. sam, samod, together, whence samnian, to collect.

Assoile, v. F. to absolve, 3. 40; Assoilen, pr. 70: Assoille, 5. 276; pt. s. Assoiled, 3. 47; Assoilled, 5. 186; pp. Assoiled, 3. 142; pr. s. Assoileth, 3. 236. O.F. assoiler. absoiller, Lat. absoluere.

Asspye, v. F. to espy, see, 6. 131,

225. See Aspye.

Asswage, v. F. to assuage, soothe, subdue, 5. 122. From O. F. assouager, formed from O.F. soef, Lat. suauis, sweet, soft (Burguy).

At. prep. S. (used where we should now use of), 3. 25; (used for in) 7. 128. At ones, at once, to-

gether, 5. 163.

Attache, v. F. to arrest, apprehend, 2. 199; pp. Attached, 2. 236. Low G. tacke, Bret. tach, a nail; cf. Bret. tacha, to fasten with a nail; It. attaccare, to fasten, E. tack (a small nail).

Atte, at the; as in Atte mele, I. 24; Atte dore, 2. 205; Atte stile, 5. 201, &c. Cf. note to 6. 117.

Atweyne, in twain, lit. on twain, 7. 116. The A.S. for two is twegen in the masc., twa in the feminine. (So G. zween masc., zwei fem.) Hence E. twain and

Atwo, in two, 6. 105. See the preceding word.

Auarousere, pl. adj. F. more avaricious, 1. 189. Lat. auarus.

Auaunced, pp. F. advanced, 1. 189, 3. 33. F. avancer, It. avanzare, from Lat. ab ante, which gives the It, avanti or avante, before.

Auenture, sb. F. adventure, chance; hence good anenture = by good luck, 6. 79. An auenture, in case, 3. 72, 279; 6. 43; better written

On auenture, 3. 66.

Auncere, sb. a kind of weighing machine, 5.218. It is spelt auncere, auncer, aunser, auncel, and annsel in the MSS. From the descriptions by Cowell (in Halliwell) and Phillips, it may be the steelvard commonly known as the Danish steelyard, which has a fixed weight and a moveable ful-Probably from lanx: whence launcere = l'auncere.

Auoutrie, sb. F. adultery, 2. 175. Lat. adulterium. whence O. F.

avulterie, avouterie.

Auowe, sb. F. vow, 5. 457. Not derived from F. sb. veu, but from the vb. avouer. See next word.

Avowe, v. to make oath concerning, 3. 255; pt. s. Avowed, made a vow, 5. 388. From Low Lat. advoare, which from Low Lat. uotare, to vow; which from Lat.

Auter, sb. F. altar, 5, 100.

Auste, sb. S. put for something, 5. 439; everything, 5. 489. Used adverbially, in the sense of at all, 5. 311, 540. A.S. awiht, from a, ever, and wiht, a whit; cf. O.H.G. eowiht, from eo or io, ever, and wiht. See Nauste.

Auste, 1 p. s. pt. I ought, 2. 28. A. S. ic ahte, I owned, possessed, from agan, to own. Cf. Meso-Goth. aigan, to own, pr. t. ik aih, I own, pt. t. ik aihta, I owned. Note that M.E. owe, to possess, is the mod. E. own. To owe a debt is to have to pay it. See Owe, Owen.

Awreke, imp. s. S. revenge, take vengeance on, 6. 175; pp. Awroke.

avenged, 6. 204. A. S. áwrecan, to avenge; cf. Mæso-Goth. urikan, urakjan, to persecute, Du. ureken, G. rächen, E. ureak.

Axe, v. S. to ask, 4, 102; Axen, v. 5, 543; pr. pl. subj. Axe, 5, 430; pr. s. Axeth, 2, 27; pl. s. Axed, 1, 49, 5, 307, 6, 208. A. S. ácsian, áxian, áhsian, áscian, to ask.

Ay, adv. S. aye, ever, 6. 212. A.S. á, aa, O.H.G. eo, G. je, ever.

A3ein, prep. S. against, 3. 155, 291; in a direction opposite to; hence, come a3ein = came to meet, 4. 44; in return for, 5. 437. Spelt Ayein, 3. 291. See A3eines.

A30in, adv. S. again, 6. 44, 7. 25. A30ines, prep. against, 4. 48, 6. 316, 7. 70; A30ins, 3. 92. A.S. ongeán, is both adv. (again) and prep. (against). We do not find ongeánes, but we find togeánes, prep. against. Cf. Su. Goth. gen, against, gena, to go to meet, G. gagen, against.

B.

Babeled, I p. s. pt. I babbled, said my prayers in a mumbling manner, 5. 8. Du. babbelen, to chatter; Fr. babiller. A word formed from the repetition of the syllables ba, ba, by a child. Cf. Mamely.

Baberlipped, adj. having full, large, thick lips, 5. 190. Cf. Fr. babines, the lips, Du. babbel, the mouth. Formed from the sound ba, made by the lips. See word above.

Bachelers, sb. pl. F. novices in the church, pr. 87. A bacheler is a novice, generally in arms or arts. From Low Lat. baccalarius, a cowherd, or man attached to a baccalaria, or grazing-farm, so named from Low Lat. bacca, a cow = Lat. uacca (Brachet). In like manner the French berger, a

shepherd, is the Low Lat. berbecarius, from berben = ueruen, a sheep.

Bad. See Bidde.

Baiardes, sb. pl. F. horses, 4, 124, Bayard was a favourite name for horses, and originally meant a bayhorse, from Lat. badius, brown, whence Fr. bai.

Bailliues, sb. pl. F. bailiffs, 2. 59. Lat. baiulus, 2 tutos, O. F. baillir,

to take charge of.

Bakbite, v. S. to backbite, slander, 2. 80. Back frequently means in the wrong direction, as in M. E. back-friend, a secret enemy, backslide, to slide into error. Cf. Icel. bakborði, the left side of a ship.

Bakbitynge, sb. S. slander, 5. 89. Bake, pp. S. baked, 6. 196; Baken,

pp. 6. 295.

Bakesteres. See Baxteres.

Balder, adj. comp. S. bolder, 4. 107; 7. 183. A.S. beald, bold, Mcso-Goth. balthaba, boldly, O. H. G balt, bold.

Bale, sb. S. evil, injury, wrong, 4. 89, 92. A. S. bealo, torment, wickedness, Mœso-Goth. balwjan, to torment.

Balkes, sb. pl. S. balks, 6. 109.

Balk, a ridge of greensward left by the plough in ploughing, or by design, between different occupancies in a common field. (Halliwell). Cf. A. S. balca, (I) a heap, ridge; (2) a beam. Icelbálkr, a wooden division.

Banne, v. S. to curse, 1. 62; pr. & Banneth, forbids, prohibits severely, 7. 88. Cf. G. bann, a ban.

Bar, pt. s. bore. See Bere.

Barne, sb. S. a child, 2. 3; pl. Barnes, 3. 151, 7. 92. A.S. bearn, Mœso-Goth. barn, Sw. barn, Sc. bairn. Cf. E. bear.

Barsto, pt. s. S. burst, 6. 180. A.S. berstan, to burst, break; pt. t. ie bærst, I burst.

Baslarde, sb. F. 3. 303. 'The Baselard was a kind of long dagger, which was suspended to the girdle . . . Knighton tells us that Sir Wm. Walworth put Jack Straw [? Wat Tyler] to death with a bassilard.'-Way, in note to Promptorium Parvulorum. It was also called a badelaire, which is perhaps connected with Low Lat. balteus, a belt, which is also the root of E. bauldric, bawdric, or baldrick. See also the note.

Batailles, sb. pl. F. battles, 3. 321. Batered, I p. s. pt. I battered, I patted, 3. 198. It is the frequentative of beat, which is represented both by A.S. beatan and F. battre.

Baudy, adj. dirty, 5. 197. baw, dirt, bawaidd, dirty.

Baxteres, sb. pl. S. bakers (properly female bakers), pr. 218; Bakesteres, 3. 79. A.S. bæcere, a man who bakes: bæcestre, a woman who bakes.

Bayarde, sb. F. a horse, 6. 196; Bayard, 4. 53. See Baiardes.

Bayllyues, sb. pl. F. bailiffs, 3. 2. See Bailliues.

Bo, v. S. to be, pr. 79, &c.; I p. pl. pr. we Beth, 3. 27; 2 p. 30 Ben, 6. 132; 3 p. they Ben, 6. 70; Aren, 3, 80; 2 p. s. pr. (in future sense) Beest, shalt be, 5. 598; 3 p. pl. Beth, shall be, 7. 66; imp. pl. 1 p. Be we, pr. 188; 2 p. Be 3e, 7. 183; imp. pl. (without ye) Beth, 2. 137; pr. s. subj. Be = if (my council) be, 4. 189; 2 p. Be bow = if thou be, 6. 207; pt. s. subj. Were, pr. 165; pp. Be, 5. 129, 155. Other parts of the verb present no forms worth notice. See Were. With A.S. beón, to be, cf. G. ich bin, I am, Lat. fui, I was, Gk. φυναι, to be. With I was, cf. A. S. ic wæs, G. ic war, from A S. wesan, G. wesen, to be. With we are, cf. Icel, vér erum, and Lat. esse. The three Sanskrit roots are (1) bhû, (2) vas, (3) as; which seem to be distinct.

Be. prep. S. bv. 5. 130.

Beau filtz, = fair son, 7. 162. beau fils.

Beches, sb. pl. S. beech-trees, 5. 18. The A.S. has both bece and boc.

Bedel, sb. a beadle, apparitor, or summoner, 2. 100: pl. Bedelles, beadles, officers, 2. 59; Bedellus, 3. 2. O. F. bedel, a beadle, F. bedeau.

Bedeman, sb. S. one who prays for another, 3. 41, 46. Edie Ochiltree, in the 'Antiquary,' was a King's Bedesman. A. S. gebed, a

prayer, Du. bede.

Bedered, S. bedridden, 7. 101. MS. T. has bedreden; MS. O. has bedrede. The latter is nearest to the A.S. bedredda or bedrida, one who is bedridden, from bed and rida, a rider; so that bedridden is an early corruption of bedride, having the sense of bedrider. We also find the spelling Bedreden, 6. 194.

Bedes, sb. pl. S. prayers, 5. 8, 407. To bid one's beads is, properly speaking, to pray one's prayers; but the name beads was afterwards transferred to the balls strung upon a string, by which the prayers were counted off. See Bedeman.

Boost, 2 p. s. pr. shalt be, 5. 598. The A.S. beón, to be, was most commonly used in a future sense; thus bu eart = thou art; bu byst = thou shalt be.

Behote, I p. s. pr. S. I promise, vow, 5. 462. A.S. behatan, to vow; cf. G. heissen, Du. heeten, Mœso-Goth. haitan, to name, call.

Beire, gen. pl. of both, 2. 66. It is a corruption of begra, the gen. pl. of A. S. ba, both.

Bei3, 1b. S. an ornament for the neck, neck-ring, a sort of collar of bright metal, pr. 165, 176; pl. Biges, pr. 161. A.S. beáh, a neck-ring, a crown, any circular ornament; prob. from búgan, to bend, pt. t. ic beáh.

Belsabubbes, gen. case, Beelze-

bub's, 2. 130.

Bely, sb. S. belly, pr. 41. MS. T. has the pl. belies.

Bely-ioye, sb. appetite, delight in food, lit. belly-joy, 7. 118.

Belye, v. S. to lie against, slander,

5. 414.

Bemeneth, pr. s. S. means, significs, pr. 208. A. S. ménan, to intend, G. meinen, Du. meenen, Lat. meminisse, Sanskrit man, to think, deem. Gf. Lat. mens, E. mind.

Ben, 3 p. pl. pr. they are, 6. 79. Observe the curious construction it ben—they are, 6. 56. So in the A.S. Gospels, ie hit som, I it am (It is I), S. John vi. 20.

Benefys, sb. F. benefice, 3. 312. Benes, sb. pl. S. beans, 6. 184.

Benfait, sb. F. a benefit, kind deed, 5. 436. F. bien fait, a thing well done.

Berde, sb. S. heard, 5. 194.

Bere, imp. s. S. bear, carry, 3, 268; pt. s. Bar, bare, 2, 3; Bare, 5, 524; 2 p. s. Bere, didst bear, 3, 195; pt. pl. Baren, 5, 108, 365; Bere, pt. pl. subj. 5, 139. A. S. beran, pt. t. icbær, pl. we bæron, pp. boren.

Berghe, sb. S. a hill, 5. 589. A.S. beorg or beorh, G. and Du. berg. Cf. Meso-Goth. bairgan, to hide, A.S. beorgan, G. and Du. bergen.

Bernes, sb. pl. S. barns, 6. 186. A.S. bern or bern. The derivation from bere, barley, and ern, a place, looks fanciful, but is sustained by the fact that the full forms bere-ern, and ber-ern are found in the Northumbrian glosses to Luke xii. 24. Bernes, gen. sing. barn's, 4. 57 See the above.

Bestes, sb. pl. F. beasts. 6. 142 O. Fr. beste, whence F. bête.

Bete, v. S. to beat, 5, 33; Bet, pr. s. (contracted form of beteth) beats, 4, 59; pt. s. Bette, beat, 6, 180. A.S. bedian, to beat, pr. s. bet, he beats, pt. t. ie bedt. This is a clear instance of a strong verb becoming a weak one at the date of the Laud MS., for the Vernon MS. has he beot in this very place.

Bote, v. S. to amend, satisfy, remedy, 6. 239. A. S. bétan, to make better, Du. baten, to avail, profit; from the root of boot, better; cf. Mœso-Goth, batizo, better, batista, best; also Sc. beet, used by Burus.

Beth, (1) we will be, 3. 27; (2) they shall be, 7. 66; (3) be ye, 2. 137. See Be, Beest.

Beton, proper name, dim. of Bette, little Bat, 5. 306; spelt Betoun, 5. 33. Cf. Kitoun, Ratoun.

Bette, adv. S. better, 5. 601, 6. 49. A. S. bet.

Bette, proper name, Bat, 5. 330.

Bi, prep. S. by, 4. 134; in accordance with, 4. 70; with reference to, 4. 71, 5. 180 (cf. 1 Cor. iv. 4); By myself, as far as I am concerned, 4. 137; Bi my lyue, throughout my lifetime, 6, 103; Bi so, provided that, 5. 647; By bat, by that time, 6. 292, 301; according to that which, 7. 122. By he bischop (pr. 80) may mean either with reference to the bishop, or by the bishop's permission. Mr. Aldis Wright takes the former view (Bible Word-book, p. 83); but the latter seems better. See the note,

Bicche, sb. S. bitch, 5. 353. A. S.

Bicome, pt. pl. 5. 651; where bei bicome = where they have gone to. It is also used as a past tense in Joseph of Arimathie, ed. Skeat (E. E. T. S.) 1, 607, in the phrase 'wher the white kniht bicom,' i.e. where the white knight had got to. Cf. A. S. bicuman, Du. bijkomen, to happen, G. beikommen, to reach to.

Bicometh to, pr. s. is suitable for, becomes, 3. 208. See the preceding

word.

Bidde, v. S. to pray, 5. 231; to beg, 6. 239; 1 p. s. pr. Bidde, pray (see Bedes), 5. 407; pr. s. Biddeth, begs, 7. 81; Bit (contracted form of biddeth), begs, 7. 68; bids, commands, 3. 75; Bidden, pr. pl. beg, solicit, 3. 218; Biddeth, imp. spray, 5. 454; Biddeth, imp. pl. beg ye, ask ye, pray ye, 5. 610, 7. 84; pt. s. Bad, commanded, 7. 5. A. S. biddan, to beg, to pray, Du. bidden, G. bitten, to beseech.

Bidders, sb. pl. S. beggars, pr. 40; spel/ Bidderes, 6. 206; 7. 66. See Bidde.

Biddynge, sb. S. praying (to God), prayers, 3, 218. See Bidde.

Bidraueled, pp. S. slobbered, covered with grease, 5. 194. Cf. A. S. drabbe, dregs; Low G. drabbelen, to slobber, drabbelbart, one who dirties his beard in eating.

Bienfetes, sb. pl. F. (lit. benefits) good deeds, 5. 621. The phrase means 'presumption arising from trusting to your own good actions.'

Biennales, sb. pl. F. biennials, 7. 170. As trentals means a series of masses said daily for thirty days, so I suppose biennales to mean masses said for a space of two years, and triennales masses said for three years. They must have been expensive luxuries. Cf. the term annuellere in Chaucer.

Biernes, sb. pl. S. men, 3. 265. A. S. beorn, a chief, a man. Bifalle, 3 p. s. pr. subj. S. it may befall, it may happen (feire being an adv. = well), 5. 59; pr. s. Bifalleth, belongs, 1. 52; pt. s. Bifel, happened, 5. 479, 7. 164.

Bifor, Biforn, prep. S. pr. 183.

7. 188. A.S. biforan.

Bigge, Biggen, v. S. to buy, 4. 89, 6. 282; I p. s. pr. Bigge, I buy, 5. 429. A. S. bycgan, to buy.

Bigileth, pr. s. beguiles, cheats, 7. 70. O.F. guile, from a Teutonic source; cf. A. S. wile, wiliness.

Bigruccheth, pr. s. begrudges, repines at, murmurs at, 6. 69. O. Fr. grocer, groucher, to murmur; cf. G. grunzen, to grunt.

Bihelde, I p. s. pt. S. I beheld,

7. 109.

Biheste, sb. S. promise, 3. 126. A.S. behés, 2 promise. Cf. next word.

Bihight, pt. s. S. promised, 3. 29. A.S. behátan, to vow, promise. See Behote.

Bihote, I p. s. pr. S. I promise, 6. 233. See Behote, Bihight.

Bihoueth, pr. s. S. needs, requires, (not impersonal) 5. 38. A. S. behófian, to need.

Bikenne, I p. s. pr. S. I commit (thee to Christ), 2. 49. See Kenne.

Biknowen, v. S. to acknowledge, confess, pr. 204; I p. s. pr. Biknowe, 5. 200; pp. Biknowen, acknowledged, weliknown, favourably received, 3. 33.

Bileue, sb. S. belief, creed, 5. 7, 7. 175. Cf. A. S. geleáfa, creed.

Bille, sb. F. a bill, petition, 4. 47. Mr. Wedgwood rightly connects it with bull, a sealed document, from Lat. bulla, Low Lat. billa, a leaden seal. The diminutive of it is the F. and E. billet.

Biloue (be), imp. s. S. makes thyself beloved, 6. 230; pp. Biloued, be-

loved, 3. 211.

Bilowen, pp. S. told lies about, belied, 2. 22. A.S. leogan, to lie, pt. t. ie leag, pp. logen.

Binam, pt. s. S. took away from, 6. 243. A.S. beniman, to deprive.

See Nam.

Biqueste, sb. S. bequest, will, 6. 87. A.S. becweoan, to bequeath; from cwedan, to say, Cf. Quod.

Birde, sb. S. lady, 3. 14. Apparently the same as bride, A.S. bryd; see Burde in Allit. Poems, ed. Morris, B. 653. Cf. M. E. brid for the modern word bird,

Biroue, v. S. bereave, take it away by force, 6. 248. A. S. bereafian, from reáfian, to reave, rob. Cf. Du. bercoven, from rooven, to rob; O. F. rober, Sp. robar, It. rubare, Dan. röve, to rob. Icel. raufa. Connected also with robe.

Bisette, v. S. to bestow, 5. 264, 299. A.S. settan, to set, place. Cf. O. Fries, bisetta, and see Chaucer, C. T. 3299, 7534.

Bishetten, pt. pl. S. shut up, 2. 213. A.S. scyttan, to shut up, scyttels, 2

bar, bolt.

Bisitte, v. S. to sit close to, beset, oppress, 2. 140. A.S. bisittan, to

sit near, besiege.

Bisi, Bisy, adj. S. busy, 7. 118, 125. Bislabered, pp. beslobbered, bedabbled, dirty, 5. 392. G. schlabbern, E. slabber, slobber, slubber; cf. slop.

Bismer, sb. S. calumny, 5. 89. A.S. bismer, reproach; from bismerian, to besmear (lit. to cover with fat,

from A. S. smero, fat).

Biswynke, v. S. to obtain by work, to earn by labour, 6. 216. A.S.

swincan, to toil.

Bit, short for Biddeth. See Bidde. Bitelbrowed, adj. S. with beetling brows, having prominent brows, g. 190. The A.S. bitel means the insect called a beetle, lit. the biter; the M.E. adj. bitel means biting,

sharp; hence perhaps the meaning of toothlike, projecting.

Bitter, sb. S. bitterness, 5. 119. Bittere, adv. S. bitterly, 3. 249.

Bitwixen, prep. S. betwixt, amongst, 5. 338. A. S. betwix, betwix, between; from twá, two, twy, double.

Bityme, adv. S. betimes, soon, 5. 647.

Bizes. Sec Beiz.

Bisete, sb. S. offspring, 2. 40. From bigitan, to obtain; cf. modern E.

Bizunde, adv. S. beyond, 3. 109.

Blame, to, gerund, to blame, 7. 60. Blenche, v. S. to blink, blench; hence, to flinch at, turn from, glance or turn aside, 5. 589. Cf. Du. blinken, to glitter, A.S. blican, to glitter, Sc. blent, a glance.

Blent, pp. S. blinded, 5. 502. A.S.

blendan, to blind.

Blered, pt. s. made dim, blurred; blered here eyes = cast a mist over their eyes, i.e. deceived them, pr. 74. Cf. Bavarian plerren, a blotch, plerr, a mist before the eyes. Probably only another spelling of blurred.

Blered, pp. bleared, sore, inflamed, 5. 191. Perhaps blurred; but Mr. Wedgwood makes a difference between this word and the preceding one. Cf. Low G. bleeroged, with red wet eyes.

Blisful, adj. S. full of happiness (which He bestows on others), 2.3.

Blissed, pp. S. rendered happy, filled with bliss, 5. 503. A.S. blissian, to make happy, which is distinct from blétsian, to bless.

Blo, adj. S. blue, livid, 3. 97.

Blody, related by blood, near akin, 6, 210.

Blosmed, pt. pl. S. blossomed, 5. 140. A.S. blóstmian, from blóstma, a blossom, bloom.

Blowen, pp. S. blown, 5. 18.

Blustreden, pt. pl. wandered blind-

ly about, 5.521. Very rare—but 'blustreden as blynde,' = 'wandered about like blind people,' occurs in Alliterative Poems, B. 886; ed. Morris, 1864.

Bochere, sb. F. a butcher, 5. 330; pl. Bocheres, pr. 218, 3. 79.

Boden, pp. S, bidden, invited, 2. 54. See Bidde.

Boke, sb. S. book, 7. 85, 88.

Bolded, 1 p. s. pt. S. I emboldened, 3. 198.

Bolle, sb. S. bowl, wooden platter, 5, 108, 369, 526. A.S. bolla.

Bollyng, sb. swelling, 6. 218. For bollyng of her wombe = to prevent swelling of their bellies, to prevent their growing too fat. Cf. Dan. bulne, to swell, bullen, swollen. See next word.

Bolneth, pr. s. swells, 5. 119. See the preceding word.

Bolted, pp. S. supported by iron bands, 6. 138. A.S. bolt, an arrow; hence, a bar.

Bonched, pt. s. struck, lit. banged, pushed, knocked about, pr. 74. Bunchon, tundo, trudo. Prompt. Parv. 'To bounche or pusshe one; he buncheth me and beateth me, il me pousse.' Palsgrave. Dan. banke, Du. bonken, to knock, rap.

Bondman, sb. S. peasant, 5. 194.
A.S. bónda, a husbandman, Suio-Goth. and Dan. bonde, a peasant; from A.S. búan, Icel. búa, G. bauen, Du. bouwen, to till, of which Icel. búandi, bóndi was originally the present participle. Hence E. boor (from Du. boer), a tiller, peasant, husband, the manager of the house. No connection with to bind.

Bondemen, pl. of Bondman, q. v.; pr. 216, 6. 46.

Borde, sb. S. board, table, 6. 267. Bores, sb. pl. S. boars, 6. 31.

Borghe, sb. S. borough, town, 2. 87, 6. 308.

Borghe, sb. S. pledge, security, 7. 82; Borwgh, surety, bail, 4. 89; pl. Borwes, 1. 77. A.S. bork, Du. borg, a pledge. Both this word and the preceding are from A.S. beorgan, to secure. See Borwe.

Bornes, gen. s. of Borne, sb. S. a brook, bourn, pr. 8. A.S. burne, Du. borne, a stream, spring, G. brunnen. Often confused with F. borne, a bound, limit, from a quite different root.

Borwe, v. S. to borrow, 5. 257; 1 p. s. pr. I borrow, or rather, I promise to pay, 5. 429; pr. s. Borweth, 7. 81; pr. pl. Borwen, 7. 82; 1 p. s. pt. Borwed, 6. 101; pt. s. Borwed, 4. 53; pr. s. subj. Borwe, give security for, 4. 109. See Borgho, 2 pledge.

Bote, sb. S. boot, remedy, restoration, amendment, 4. 89, 6. 196, 7. 28. From the root of better.

Bote, pt. s. bit, 5. 84. A.S. bitan, pt. t. ic bát.

Botened, pp. S. restored, assisted, bettered, 6. 194. See Bote, sb.

Boterased, pp. F. buttressed, furnished with buttresses, 5. 598. F. bouter, to thrust, but.

Boure, sb. S. bower, lady's chamber, 2. 64, 3. 14, 5. 222; Bowre, 3. 102. A. S. búr.

Bouste, pt. s. and pl. bought, 2. 3, 3. 86, 6. 210. See Bigge.

Bow, sb. S. bough, 5. 32; pl. Bowes, 5. 584.

Boweth, imp. pl. S. bend, turn, 5.

Bown, adj. ready, a. 159. Icel. būinn, pp. of vb. būa, to prepare. Now corrupted into bound, as in bound for New York.'

Boxome. See Buxome.

Bras, sb. brass, 3. 195; i.e. money, as in Matt. x. 9.

Breadcorne, bread-corn, 6. 64.

Breadcorn is corn to be ground into breadmeal, for brown bread.

Farmers allow their bailiffs breadcorn in Lincolnshire, at 40s. per quarter (Peacock's Linc, Glossary). In this case, Piers uses some of it for sowing.

Brede, sb. S. breadth, 3. 202.

Breke, v. S. to break, 7, 183; pr. pl. Breketh, 6, 31; 2 p. pl. pr. subj. Breke, 5, 584; pt. s. subj. Breke, should break, miss, 5, 245.

Bron, sb. F. bran, 6. 184, 285. F. bran, bren, W. bran, a husk.

Brenne, v. S. to burn, 3. 97; imp. s. Brenne, 3. 265; pp. Brent, burnt, i. e. very bright, 5. 271.

Breuet, sb. F. a letter of indulgence, pr. 74; pl. Breuettes, 5. 649. O. F. brievet, a little letter, from Lat. breuis. Cf. F. brevet, a commission, indenture.

Browestere, sb. S. a female brewer, 5. 306; pl. Brewesteres, pr. 218,

3. 79.

Bridale, sb. S. bride-ale (weddingfeast) now corrupted into bridal, 2. 54; Bruydale, 2. 43.

Britoner, sb. an inhabitant of Brittany, a Frenchman (a term

of reproach), 6. 178.

Brockes, sb. pl. S. badgers, 6, 31.
A.S. broc, Dan. brok; cf. Dan. broget, pie-bald; W. broc, grizzled.
The badger had two other names, viz. bausin and grey; Juliana Berners, Book of St. Alban's, sig. D vi.

Brocour, sb. broker, 5. 130, 248; Brokour, 2. 65, 3. 46.

Brokages, sb. pl. F. brocages, commissions, 2. 87.

Broke, sb. S. brook, 6. 137. Cf. A.S. bryce, a fracture.

Broke, pp. S. broken, torn, 5. 108. Brolle, sb. a child, brat, 3. 204. It occurs in P. Ploughman's Crede,

Bruggo, sb. S. a bridge, 5. 601; pl.

Brugges, 7. 28.

Bruydale. See Bridale.

Brytonere, 6. 156. See Britoner. Bugge, v. S. to buy, pr. 168, 7. 24; Buggen, 7. 85; pr. pl. Buggen, 3. 81.

Bulle, sb. F. a bull, papal rescript, pr. 69, 7.107; pl. Bulles, 3. 147 Lat. bulla, a boss, a name given to the lump of metal which formed the seal of a bull.

Bummed, pt. s. tasted, 5. 223. Probably from the sound made by the lips; W. bump, a hollow sound, Du. bommen, to sound hollow, bom, a drum; and E. boom.

Burdoun, sb. F. a staff, 5. 524. Fr. bourdon, It. bordone.

Burgages, sb. pl. F. lands or tenements in towns, held by a particular tenure, 3. 86. From F. bourg, town.

Burgeis, Burgeys, sb. pl. F. burgesses, pr. 216, 3. 162; less frequently spelt Burgeyses, 5. 129.

Busked hem, pt. pt. prepared themselves, got ready to go; hence, repaired, went, 3. 14. Icel. búask, to prepare oneself, reflexive form of búa, to prepare. See Phil. Soc. Trans. 1866, p. 83.

But, conj. S. except, 3. 112, 6. 120; But if, except, 3. 305, 5. 420. A.S. bûte, bûtan. See But

in my Etym. Dict.

Buxome, adj. S. obedient, humble, 1. 110, 6. 197; Boxome, 3. 263. A.S. búhsom, obedient, from búgan, to bow.

Buxomnes, sb. S. obedience, 4. 187; Buxumnesse, I. 112.

By, By bat. See Bi.

Bydde, 5. 510. See Bidde.

Byfel me, happened to me, pr. 6. See Bifalle.

Byhiste, pt. s. vowed, 5. 65. See Bihight.

Byhote god, I vow to God, 6. 280. See Behote.

Bymeneth, I. 1. See Bemeneth. Bynome, pp. taken away; worth bynome hym, shan be taken away from him, 3. 312. See Binam.

Byschrewed, pt. s. cursed, 4. 168.

A mere derivative from the sb.
shrew. From A. S. screáwa, a
shrew-mouse, once thought to be
venomous.

C.

Cacche, v.F. to catch, pr. 206, s. 192. O.F. cachier, F. chasser, It. cacciare. Only a variation of E. chase.

Caityue, sb. F. a wretch, a caitiff, 5. 200. From Lat. captions, whence It. cattivo, a captive, F. chétif, wretched, poor.

Cake, sb. a loaf (lit. a cake), 6. 284. In prov. Eng. cake is a loaf.

Calabre, 6. 272. See note.

Caleys, pr. name, Calais, 3. 195. Cam, pt. s. came, pr. 114. See Comon.

Can, I p. s. pr. I know, 3. 3, 329,
5.239, 401; Can, pr. s. can, is able
to, pr. 199. A. S. cunnan, to

know, pr. s. can.

Canoun, sb. 5. 428. As this is mentioned with the decretals, it probably means the eanon-law, with special reference to that part of it which had received the assent of our kings; see Canon in Hook's Church Dictionary. Otherwise, it must mean the most solemn part of the service of the mass, called Canon Missæ, or the Canon of the Mass. See Burguy, and Proctor on the Common Prayer, p. 319. A.S. canon, a rule, from Lat. canon, Gk. κανάν.

Canonistres, sb. pl. professors of the canon-law, men skilled in ecclesiastical law, 7. 149.

Caple, sb. a horse, 4. 23; pl. Caples, 2. 161. O. Icel. kapall, W. ceffyl,

Lat. caballus, a horse.

Cardinales, pl. adj. F. pr. 104. In M. E. pl. adjectives from the French sometimes take a final s.

Cared, pt. pl. S. were anxious about,

Carefullich, adv. S. anxiously, sorrowfully, 5. 77. A. S. cearu, M.-

Goth. kara, anxiety.

Caroigne, sb. F. carcase, body, 6.

93. Caroyne, pr. 193. F. charogne, O. Fr. caroigne, from Lat. caro, flesh; now spelt carrion.

Carped, pt. s. said, told, 2. 191. 'Carpyn or talkyn. Fabulor.'

Prompt. Parv.

Carpyng, sb. talking, discussion, pr. 203. It means—nor should there be any talk about, &c.

Cartesadel, imp. s. harness, 2. 179. Lit. saddle for the cart.

Cas, sb. F. mishap, misfortune, 7.

Caste, sb. contrivance, device; conscience caste = conscience's device, 3. 19. From the verb to cast.

Casten, pt. pl. contrived, planned, pr. 117. Icel. kasta, Dan. kaste, to cast.

Catel, sb. F. wealth, goods, property, pr. 204, 3, 68, 271, &c. O. F. catel, chaptal, Low Lat. catallum, from Lat. capitale, which is our modern E. capital. Thus chattels and capital were or graphly identical.

originally identical.

Caurimaury, sb. the name of some coarse rough material, 5. 79. In the Ploughman's Crede, the plough man is miserably clad—' His cote was of a cloute 'that cary was y-called.' In Skelton's Elynour Rummyng, some slatterns are thus spoken of—'Some loke strawry, Some cawry mawry'; l. 149; i.e. some look as if covered with straws, some appear in coarse gowns. Halliwell also refers to Collier's Memoirs of Alleyn, p. 21. The word is very uncommon.

Certis, adv. F. certainly, assuredly, 2. 151, 7. 180. O.F. certes, from

adj. cert, Lat, certus.

Cesse, pr. s. Cis, i. e. Cicely, Cecilia, 5. 315.

Cesse, v. F. to cease, 6. 181; Cessen, 7. 117; imp. pl. Cesseth, cease ye, leave off, 4. 1.

Chaffare, sb. chaffer, merchandise, pr. 31, 2. 59, &c. Put for chapfare; so that the first syllable is the same as in chapman, Cheap-

jare: so that the first syllable is the same as in chapman, Cheapside, from A.S. ceáp, barter. Cf. G. kaufen, Du. koopen, Icel. kaupa, to buy; but the original sense was to barter, i.e. to chop.

Chaffare, v. to bargain, trade, 6.

241. See above.

Chalangynge, sb. accusation, 5. 88. Chalengen, pl. pr. F. to challenge, claim, make a claim for, pr. 93; pp. Chalanged, charged with offences, accused, 5. 174. From forensic Lat. calumniars, to bring an action, accuse.

Chapitele, sb. F. chapter, i.e. an assembly of the governing body belonging to a cathedral, 3, 318; Chapitere, 5. 161. F. chapitre, Lat. capitulum, from caput.

Chapitelhous, sb. chapterhouse, 5.

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Chapeleynes, sb. pl. F. chaplains, 1. 188; Chapelleynes, 6. 12.

Chapman, sb. S. merchant, trader, pr. 64; pl. Chapmen, tradesmen, hucksters, 5. 34, 233, 331. See Chaffare.

Charnel, sb. F. charnel-house, 6. 60. F. charnier, from Lat. caro.

Chaste, v. F. to chastise, chasten, 6. 53, 324; Chasten, 5. 34. F. châtier, O.F. chastier, Lat. castigare, from castus.

Chastelet, sb. F. little castle, 2.84.
O.F. chastelet, dimin. of chasteau
or chastel (now château), from
Lat. castellum, dimin. of castrum.

Chastyng, sb. chastisement, 4.

Chateryng, sb. chattering, idle talking, 2.84.

Chande, adj. F. hot; plus chaud, more hot, hotter, 6. 313.

Cheker, sb. exchequer, pr. 93, 4.
28. 'To check an account, in the sense of ascertaining its correctness, is an expression derived from the practice of the King's Court of Exchequer, where accounts were taken by means of counters upon a checked cloth.' Wedgwood.

Chole, sb. S. coldness, chilliness, 1.

23. A.S. céle, cold (sb.)

Chepe, sb. Cheap, i. e. Cheapside or West Cheap, London, 5. 322. Chepynge, sb. S. market, 4. 56, 6.

301. See Chaffare.

Cherissyng, sb. cherishing, over great indulgence, 4. 117. F. chérir, from Lat. carus.

Cherles, sb. pl. churls, boors, peasants, 6. 50. A. S. ceorl, a man, a churl; Du. karel, a fellow.

Cheruelles, sb. pl. S. chervils, 6. 296. A. S. cerfille, a contraction of Lat. charophyllum.

Chosiblos, sb. pl. F. chasubles, 6. 12. O.F. chaisuble, casule.

Chest, sb. S. dissension, strife, contention, enmity, 2. 84. A.S. ceast,

Chetes, sb. pl. F. escheats, property reverting to the king, 4. 175. O.F. escheoir, mod. F. échoir, to fall to; from Lat. cadere, to fall. The mod. E. cheat is corrupted from escheat.

Chouen, pr. pl. F. succeed. thrive, lit. achieve, pr. 31. F. chevir, to compass, manage, from chef, Lat. capid.

Cheuesances, sb. pl. P. agreements about the loan of money, negociations, 5. 249. F. chevir. See Cheuen, and the note.

Chibolles, sb. pl. F. cibols, 6. 296.
A cibol is a sort of small onion;
F. ciboule, Lat. expulla, from cxpe, an onion.

Childryn, gen. pl. children's, 4

117; childryn cherissyng = pam-

pering of children.

Chillyng, sb. S. chilling, 6. 313; for chilling = against chilling, i. e. to prevent chilling.

Chiries, sb. pl. cherries, 6. 296.

Lat. cerasus.

Chirityme, sb. cherry-time, time of gathering cherries, 5. 161.

Ohiueled, pt. pl. trembled, 5. 193. MS. Bodley 814 has cheuerid; and certainly to chiuel is only another form of M. E. chiuer or chever, our modern shiver. 'Chyueryng as one dothe for colde;' Palsgrave. Another spelling is chymer. 'Chymerynge, or chyuerynge, or dyderynge. Frigutus.' Prompt. Parv.

Clameb, pr. pl. F. proclaim, publish, cry aloud, 1. 93. Lat. cla-

mare.

Clarice, pr. name, Clarissa, 5. 159,

319.

Cleromatyn, sb. a kind of fine white bread, 6. 306. O.F. cler, clear, Lat. clarus; the latter part of the word points to F. matin, morning, when perhaps it was most used; cf. O.F. matinel, breakfast.

Clergealy, adv. in a clerkly man-

ner, pr. 124.

Clergye, sb. F. the clergy, a body of clerks, men of letters, pr. 116, 3. 164; gen. s. Clergise, 3. 15. It has reference rather to scholarly attainments than to holy orders.

Clerke, sb. F. a man of learning, student of letters, 3, 3, 7, 73; pl. Clerkes, Clerkis, pr. 114, 7, 153; gen. pl. Clerken, 4. 119. O.F. elerc, Gk. κληρικόs, from κλῆροκ.

Cleue, v. S. to cleave, divide, 7. 155. Cliket, sb. a latchkey, 5. 613. In Shropshire, to *clicket* is to fasten as with a link over a staple. and Hartshorne well points out that it properly means a latch, although Chaucer and Langland use it to mean a latchkey; see Merchant's Tale, C. T. 9990. The etymology is given in the New E. Dictionary. It is from O. F. cliket, F. cliquet, a latch; of Germanic origin. Named from the clicking sound. Cf. O. Swed. klinka, a door-bolt.

Cliketed, pp. fastened with a latch, or catch, 5. 623. W. cliciedu, to fasten with a latch, from the clicking sound. Cf. Du. klikklakken,

to clash.

Cloches, sb. pl. clutches, pr. 154.
Allied to claw.

Cloke, sb. 2 cloak, 6. 272.

Clokke, v. F. to limp along lamely, to hobble, to lag, to be left in the lurch, 3. 34. F. elocher, to limp (see Brachet), Picard eloquer.

Cloutes, sb. pl. S. clouts, patched clothes, 2. 220. A.S. clút, a clout. Clowe, v. S. to claw, clutch, pr.

154. A.S. clawian.

Cnowe, v. S. to know, 6. 222.

Cobelere, sb. cobbler, 5. 327. O.F. cobler, coubler, to join, bind together; from Lat. copulare, to join together.

Coffes, sb. pl. cuffs, 6. 62.

Cofre. sb. F. coffer, chest, 5. 27. O.F. cofre, from Gk. κόφινοι, a basket.

Cokeres, sb. fl. S. short woollen socks or stockings without feet, perhaps worn as gaiters, 6. 62. A.S. cocer, a sheath, Du. koker, a sheath, case, quiver.

Coket, sb. a kind of fine white bread, 6. 306. The finest kind was simnel bread, paindemaigne, or sacramental bread; the next, wastel bread; nearly resembling this in price and quality, though at times somewhat cheaper, was light bread or puffe, also known as French bread or socket...it

seems far from improbable that it was so called from the word cocket, as meaning a seal, it being a strict regulation . . . that each loaf (at all events each loaf below a certain quality) should bear the impress of its baker's seal.'-Chambers. (See note.) The word cocket, a seal, occurs in Liber Albus, p. 40.

Cokkeslane, i.e. Cock Lane, Smithfield, 5. 319.

Colors, sb. pl. F. collars, pr. 162.

Lat. collum, the neck.

Coloppes. sb. pl. collops, 6. 287. Suio-Goth. kollops. 1hre says-*Kollops, edulii genus, confectum ex carnis segmentis, tudite lignea probe contusis et maceratis.' But collops are fried ham and eggs.

Comen, v. S. to come, 7. 188; pt. s. Come, pr. 112, 5. 532, &cc.; pt. pl. Comen, 2. 150; pp. Comen, 4. 189; pt. s. subj. Come, should

come, 6. 116.

Comeres, sb. pl. S. chance-comers, strangers, 2. 230. Cf. A.S. cuma,

a comer, guest, stranger.

Comissarie, sb. F. 2. 179, 3. 142. · Commissary, an officer of the bishop, who exercises spiritual iurisdiction in places of the diocese so far distant from the episcopal see, that the chancellor cannot call the people to the bishop's principal consistory court, without putting them to inconvenience.'-Imp. Dict.

Comseth, pr. s. F. commences, begins, 1. 161, &c.; pt. s. Comsed, 3. 103, &c. Corrupted from F.

commencer.

Comune, sb. F. the commonalty, 3. 77; pl. Comunes, the commons, pr. 113. In 5. 47, Mr. Wright suggests the meaning commons, i. e. allowances of provision; which suits the context.

Comune, adj. F. common, general,

p. 148.

Conforte, v. F. to comfort, I. 201, 2. 150, &cc.; imp. s. Conforte, 6. 223. O.F. conforter, to invigorate, from fortis. Perhaps it seems better explained by comfort than by strengthen.

Congey, v. to bid farewell to, dismiss, 3. 173; imp. s. Congeye me, say farewell to me, 4. 4. O.F. congier, It. congedare, to dismiss.

Conne, pr. pl. they can, 6, 151. See Can.

Conneth, pr. pl. they know how to, pr. 33, 6, 124. See Can. Conscience, gen. conscience's, 3.

IQ.

Conseille, sb. F. council, pr. 148.

3. 114; counsel, pr. 202.

Conseille, 1 p. s. pr. F. I counsel, pr. 187, 7. 195; 2 p. s. pt. Con-

seiledest, 3. 205.

Consistorie, sb. F. consistory, i.e. the ecclesiastical court of an archbishop, bishop, or commissary, pr. 99, 2. 177, 3. 141, 318. See Comissarie.

Construe, v. F. to translate, explain, pr. 144, 5, 426, &c.

Contenaunce, sb. F. outward show, display, pr. 24; favour (as opposed to right), 5. 183.

Contrarieth, pr. s. F. acts or speaks

contrary to, 5. 55.

Controued, pt. s. F. contrived, devised, pr. 118. F. trouver.

Conynges, sb. conies, rabbits, pr. 193. W. cwnyng; cf. also Du. konijn, G. kaninchen. But the word is really from the O.F. connil, It. coniglio, Lat. cuniculus.

Cope, v. F. to provide a cope for, 5. 296; pr. s. Copeth, 3. 142; pt. pl. Coped, 2. 230; pp. Coped, 3. 35. In the two last passages it refers to the dress of a friar in particular. E. cope, cape.

Copes, Copis, sb. pl. F. copes (with reference to hermits), pr. 56, 6. 191; (with reference to friars) pr. 61. Not short, like our modern eape, but a large cloak reaching down to the feet. F. chappe, It. cappa. Cf. copingsone, cope or vault of heaven. Du. kap, coping, cap. Allied to E. cape, eap.

Coppis, sb. pl. L. cups, 3. 22. A. S.

coppa, Low Lat. cuppa.

Corps, sb. F. body, 1. 137. Lat. corpus.

Corseint, sb. F. 2 saint, lit. a holy body, but applied here to 2 living saint, 5. 539. Cf. Chaucer's Dream, l. 942; Morte Arthure, ed. Brock, 1164.

Coste, sb. F. cost, expense, expenditure, 3. 68. O.F. couster, Lat.

constare.

Costed, pt. s. F. cost, pr. 203; pp.

Costed, pr. 204.

Costes, sb. pl. F. coasts, regions, 2. 85. Lat. costa.

Coteth, pr. s. F. provides with a coat, 3. 142. O.F. cote, a tunic.

Coude, pt. pl. S. could, pr. 129. See Couthe.

Coudestow, 2 p. s. pt. (=coudest bou) couldst thou, 5. 540.

Coueitise, sb. F. covetousness, avarice, pr. 61, 3. 68, &c. Provençal cobeitos, Lat. cupidus, covetous. The O.F. sometimes wrongly inserts an n, as in convoitise, covetousness.

Couent, sb. F. convent, 5. 155; gen. Couentes, convent's, 5. 137. O.F. covent (as in Covent Garden),

Lat. conventus.

Countè, sb. F. county, 2. 85. F. comté, from Lat. comes, a count, lit. a companion.

Coupe, sb. F. fault, sin, 5. 305. Lat. culpa, whence F. coupable, E. culpable.

Coupes, sb. pl. goblets, bowls (distinguished from cups), 3. 22. See the note.

Coupleth, pr. s. F. couples, links,

fastens, 3. 164; pt. pl. Coupled hem, joined themselves, 4. 149; pp. Coupled, fastened, held in with a leash; coupled and succoupled, whether held in or free, pr. 206. From Lat. copula.

Courbed, 1. p.s. pt. F. I bent, bowed, knelt, 1. 79, 2. 1. Lat. curvare. Courte, sb. F. courtyard, 5. 594.

Lat. cohors, O.F. cort, It. corte.

Courtpies, sb. pl. pea-jackets, short coats, 6. 191. Du. kort, short, and pije, coat of a coarse woollen stuff; also the material itself; whence pea-jacket. Cf. Moso-Goth. gapaidon, to clothe, paida, a coat.

Couth, 1 p. s. pr. I make known, I proclaim, 5. 181. A.S. cydan, to

make known.

Couthe, pt. s. knew, pr. 182, 5. 520; could, I. 115; 2 p. pl. Couthe, ye could, pr. 200, 3. 340. A.S. cunnan, to know, whence ie can, I know, can, ic cuite, I knew, M.E. I coude, now misspelt could. Cf. Mceso-Goth. kunnan, to know, ik kan, I can, ik kuntha, I could.

Cracche, Cracchy, v. to scratch, pr. 154, 186. Cf. Du. krassen,

to scratch.

Craft, Crafte, sb. craft, contrivance, I. 137, 2. 4, 3. 19; handicraft, trade, 5. 554; pl. Craftes, employments, trades, pr. 221, 7. 31. A.S. cræft, skill, faculty, G. kraft, strength.

Crafty, adj. S. skilful, cunning, wellexecuted, pr. 162: alkynnes crafty men, skilled men (craftsmen) of every kind, 3. 224, 6. 70.

Oredo, sb. the creed, 6. 91; from the first word in Latin—credo.

Cristene, adj. F. Christian, 3. 287; pl. Cristene, 1. 190, 7. 195.

Croft, Crofte, sb. croft, small enclosed field, 5. 581, 6. 33. A.S.

Crope, 2 p. s. pt. S. didst creep, 3. 190; I p. pl. subj. we crept, pr. 186. A.S. creópan, pt. t. ic creáp, bu crupe, I p. pl. crupon.

Crosse, sb. F. cross, 5. 472. See the note.

Crounyng, sb. the tonsure, lit. crowning, pr. 88. Lat. corona.

Cruche, sb. F. cross, mark of a cross, 5.529. Lat. acc. crucem, whence O.F. crois, cruix, and E. Crutched Friars.

Cruddes, sb. pl. curds, 6. 284. W.

erwd, a round lump.

Culled, 1 p. pl. subj. killed, pr. 185.
Allied to A.S. cwelan, to die.

Culorum, sb. ending, conclusion, 3. 278. Evidently a corruption of sæculorum, the last word of the Gloria Patri. It only occurs, I believe, in 'Piers Plowman' and in the 'Deposition of Rich. II.' It has, besides, a stronger force than conclusion merely, as it signifies the conclusion which gives the key-note to the whole. In the Sarum Psalter, the first word or words of the Anthem (with music) and the music of the seculorum Amen are given. The latter is denoted only by its vowels; so that under the final musical phrase we find e. u. o. 24. a. e.

Culter, sb. Lat. coulter, 6. 106. Lat. culter, from colere.

Cupmel, sb. S. 5. 225. In eupmel = in portions such as a cup will hold, in cupfuls. A.S. mælum, in parts, dat. pl. of mæl, a fixed time, a fixed portion. So floemeel, by flocks, gobetmele, by pieces at a time, &cc. in Wycliffe's Bible. See Parcelmele. Cf. E. piecemeal.

Curatoures, sb. pl. F. guardians, men who are entrusted with their wards' money, I. 193. 'Curatier, Curatour: curateur, tuteur, courtier.'—Roquefort.

Cure, sb. F. a cure of souls, pr. 88.

Lat. cura.

Curteise, adj. F. courteous, 4. 16.

Curtoisye, sb. F. courtesy, kindness, 1. 20, 5. 437.

Curteisliche, adj. courteously, 3. 103, 4. 44, &c.

Cutpurs, sb. a cutpurse, thief, 5.

D.

Daffe, sb. 2 stupid, a dolt, I. 138. Really allied to deft; cf. A. S. gedæfte, mild, gentle, meek; hence innocent, silly.

Dampne, imp. s. F. condemn, damn 5. 478; pp. Dampned, 2. 102. Lat. damnare, dampnare.

Dar, 1 p. s. pr. I dare, pr. 209, 6.
270; 1 p. s. pt. Durst, 3. 201;
pt. s. Dorst, pr. 178. A.S. ic
dear, I dare, ie dorste, I durst;
Mœso-Goth. ik dars, I dare, ik
daursta, I durst, inf. daursan.

Daunten, v. to daunt. tame, subdue, 3. 286. F. dompter; cf. Lat. domare. Dawe, contr. form of Davy or

David, 5. 320, 6. 331.

Debate, sb. F. strife, discussion, 5. 98, 337. F. débattre, to contend, from the same root as beat.

Decretals, sb. pl. 5. 428. A collection of popes' edicts and decrees of councils, forming a part of the canon law. Five books of them were collected by Gregory IX, in 1227; a sixth by Boniface VIII, in 1207.

Ded, sb. S. death, 3. 265. Moeso-Goth. dauthus, A.S. dead, Sw. dos, Du. dood, G. tod.

Ded-day, sb. S. death-day, 7. 50.

Dede, did. See Do.

Dede, adj. pl. the dead, 7. 187.

Defaute, sb. F. default; in defaute, in fault, 2.139, 5.145; for defaute, for want, for lack, for need, 5.6, 6.209, 7.162.

Defendeth, pr. s. F. forbids, 3. 64. Defien, v. to be digested, 5. 389; Defye, 5. 121; to digest, pr. 229. O.F. deffier, to distrust, Lat. fides. Hence M.E. defy, to reject, renounce; also to with stand, digest;

see the last passage cited.

Dele, v. to distribute, divide, share, 6. 99; to share money or other things with others, to give away, 1. 197; 2 p. pl. pr. Delen, 3.71; v. to have dealings, 6. 77; 2 p. pl. pr. Delen, 7. 90. A.S. délan, to divide, from dél, a portion, deal, Du. deel, G. theil.

Dele, sb. S. a part; some dele, partly,

5. 438.

Delitable, adj. F. delightful, plea-

sant, nice, I. 34.

Deluen, v. to dig, 6. 143; 1 p. s. pr. Delue, 5. 552. A.S. delfan, Du. delven.

Delueres, sb. pl. S. diggers, ditchers,

pr. 223, 6, 109.

Deluynge, sb. S. digging, 6. 250. Deme, v. to deem, think, judge, I. 86, 4. 178; I p. s. pr. Deme, 5. 114; 3 p. pl. pr. Demen, pronounce judgment, pr. 96; imp. s. Deme, 6. 83, 182; pl. s. Demed, decided, 7. 169; pp. Demed, condemned, 4. 181. A.S. déman, to judge, dóm, judgment, doom.

Denote, a proper name, 6. 73. Departed, pp. F. divided, parted, 7. 156. O.F. despartir, Lat. dispartiri, from pars.

Depraue, v. F. to depreciate, revile, 3. 178; pr. pl. 5. 144.

Dere, adv. S. dearly, 6. 293; me dere liketh, it dearly pleases me, I like best.

Dere, v. to injure, harm, 7. 34; Deren, 7. 50. A.S. derian, to injure, Du. deren.

Derke, adj. S. dark, pr. 16.

Derne, adj. S. secret, 2. 175. Derrest, adj. S. dearest, i.e. mo

Derrest, adj. S. dearest, i.e. most valuable, 2. 13.

Derthe, sb. S. a dearth, 6. 330. Derworth, adj. precious, 1.87. A.S. deórwurðe, precious, of dear worth. Descryue, v. to describe, 5. 188; Discreue, 5. 79. O. F. descrivre, from Lat. seribere.

Despended, pp. spent, 5. 267. O. F. despendre, Lat. dispendere.

Destruye, v. to destroy, pr. 197; 2 p. s. pr. subj. 3. 269; pr. pl. Destruyeth, waste, pr. 22. O.F. destruire.

Deth-day, 7. 199. See Ded-day. Deuine 3e, imp. pl. explain ye, pr. 209; pt. s. Deuyned, 7.152. O. F. deviner, Lat. divinars.

Douynour, sb. F. expounder, teacher,

7. 135.

Deuorses, sb. pl. F. divorces, 2.175. Deye, Dey, v. to die, 1. 142, 3. 261, &c.; 2 p. pl. pr. subj. Deye, 6. 122; 2 p. s. pt. Deydest, 5. 472. Suio-Goth. dö, Icel. deyja, Sw. dö, Dan. döe, to die.

Doyinge, sb. dying, death-hour, 7.

Deyned, pt. pl. F. deigned, 6. 310.

From Lat. dignus.

Doyse, sb. dais, high table at the end of the dining-hall, 7. 17. O. F. dais, deis, dois, originally a table, from Lat. discus; it afterwards meant a seat of state, a canopy, or an elevated platform.

Diademed, pp. crowned, 3. 286. Gr. διάδημα, a fillet, from δέειν,

to bind.

Diamantz, sb. pl. diamonds, 2. 13. Diaponidion, sb. an emollient, expectorant, 5. 123. The meaning and derivation are given in the note to the present edition, which see.

Did. See Do.

Diete pe, 2 p. s. subj. diet thyself, 6. 270. Gk. δίαιτα, mode of life.

Dignelich, adv. worthily, honourably, 7. 171. Lat. dignus.

Diken, v. to make ditches or dykes, 6. 143; 1 p. s. pr. Dyke, 5. 552; pt. pt. Dykeden, 6. 193. Dikeres, sb. pl. ditchers, 6. 109. See Dykere.

Dismas, 5. 473. See note.

Discreue. See Descryue.

Disgised, pp. tricked out, pr. 24. See note. O. F. desguiser, to change one's clothes; Span. guisar, to dress meat, from a Teutonic source; O. H. G. wisa, wise, G. weise, A. S. wise, Du. wijs, E. wise, guise.

Disoures, sb. pl. story-tellers, romance-reciters, 6. 56. O.F. discor, a taleteller; cf. F. dire, Lat. dicere,

Dissheres, sb. a female maker, or retailer, of metal dishes, 5. 323.

'John le Disshere' is mentioned (A.D. 1304) in Memorials of London, ed. Riley, p. 54.

Disto, v. S. dight, prepare, make ready, 6. 293. A.S. dihtan, to arrange, from Lat. dictare.

Do, v. to do, to cause, 2 p. s. pr. Doste, 6. 83; 2 p. pl. pr. Done, I. 53; pr. pl. Don, 6. 66; pp. Do, ended, 5. 418. When followed by another verb, the latter is always in the infin. mood, and, if transitive, apparently receives a passive signification. Thus, do maken, I cause to be made, 3. 60; do peynten, cause to be painted, 3. 62; don saue, cause to be saved, 7. 177. Yet it must be remembered that the second verb is not really passive, but we have lost the idiom which enables a German to say bauen lassen, to cause to be built, and the like. Hence we rightly translate don hym lese by cause him to lose, 5. Q5, &c.; do men deye, cause men to die, 6. 276; I do it on, I refer it to, I make it depend on, 1. 86, 3. 187. To done (gerund), to transact business, 4. 27; to work, 6, 112; to be done, 6, 206. Doth hym to go, prepares himself to go off, 2. 211. Do me, make

my way, 5. 459. Doth, imp. pl. do ye, 5. 44. Dede, pt. s. did, 3. 140. Dedest, didst, 7. 190. Dede, Deden, pt. pl. 7. 122, 5. 547. Did, caused, 5. 245.

Doel, sb. mourning, lamentation, 5. 386. O.F. doel, duil, F. deuil, Lat. dolium in the comp. cordolium. Cf. Lat. dolor.

Doke, sb. duck, 5. 75. Cf. Du. duiker, a diver.

Dole, sb. sorrow, grief, 6. 122. See Doel.

Doluen, pt. pl. delved, dug, 6. 193; pp. Doluen, buried, 6. 182. See Deluen.

Dome, sb. doom, sentence, 2. 205; judgment, 3. 316, &c. A.S. dóm, judgment, Gk. θέμε.

Domesday, sb. doom's-day, judgment-day, 5. 20, 478.

Donet, 5. 209. See note.

Dongson, Dongsoun, sb. donjon, pr. 15, 1. 59. The 'donjon' or keep-tower is the principal tower in a castle; in it prisoners often were confined, whence our dun geon. From Low Lat. dominio a strong tower, which from Lat. dominio, rather than from the Celtic (Gaelic and Irish) dùn, a fortified place. O.F. donjon, dungon, doignon, a keep-tower.

Dore-tre, sb. S. side post of a door, or wooden bar of a door, 1.

Dorst. See Dar.

Doted, adj. or pp. simple, foclish, 1.138. Cf. F. radoter, to dote, Du. dut, sleep, dotage.

Douere, pr. name, Dover, 4. 131. Doute, sb. fear, pr. 152. O.F. dute, doute, fear; from Lat. dubitare.

Dougter, sb. S. daughter, 2. 30; pl. Dougtres, 6. 99.

Draddest, 2 p. s. pt. S. didst dread, didst fear, 3. 192.

Dremeles, sb. a dream, 7. 154. The usual form is dreme (cf. 7. 152), but the form dremeles is imitated from meteles or metels; that it is in the singular number is clear from the passage—'A merueillouse meteles'—in Pass. xi. 5, Text B. of the poem. A.S. dréman, which usually meant to rejoice, to make a loud sound like a musical instrument. Cf. Du. droom, a dream.

Drewery, sb. a favourite, darling, object of affection, I. 87. O. F. druerie, affection, love, from drut, a lover, which from O. H. G. triuten, to love, cf. G. traut, dear. See Romaunt of the Rose, l. 5067.

Drowe, I p. s. pt. drew (myself), went (amongst), 5. 209; pt. s. Drowgh, drew near, 5. 356. A.S. dragan, to drag, draw, pt. t. ie drog, ie droh.

Dryest, art dry, art thirsty, I. 25. Dryuen forth, i.e. pass, spend,

pr. 220.

Duroth, pr. s. F. endures, lasts, 1. 78, 6. 58. Lat. durare. Cf. S. Matt. xiii. 21.

Durst. See Dar.

Dyke, Dykeden. See Diken.

Dykere, sb. S. a ditcher, 5. 320; Dyker, 6. 331; pl. Dykers, pr. 223. A.S. dic, a dyke, either a mound or a ditch.

Dyngon, v. to strike violently, as with a flail, 6. 143; to keep pounding away at, 3. 310. Sw. dänga, Dan. dænge, to bang, hit violently. Cf. Sc. ding.

Dys-playere, sb. diceplayer, 6. 73.

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Eche a, every, 3. 310, 6. 249. Cf. Sc. ilka.

Edwite, v. to rebuke, reprove, 5. 370. A. S. edwitan, to reproach; cf. ætwitan, to twit. The prefix ed- means over again, and has just the force of Lat. re- or red-.

Eet, v. S. to eat, 5. 120; pl.s. Eet, ate, 6. 208.

Eft, adv. again, 3. 344, 5. 624. A.S. eft, again.

Efte, adv. afterwards, 4. 107, 5. 626. A.S. aftan, afterwards.

Eftsones, adv. S. soon afterwards, 5. 481; Eft sone, 6. 172.

Egged, pt. s. egged on, incited, 1. 65. A.S. eggian, to incite; Icel. eggja, to sharpen, incite, from egg, an edge. Cf. Chaucer, C. T. 5262.

Eighen, sb. pl. eyne, eyes, 5. 356, 392; Eyghen, 5. 191; Eyen, 5. 62. A.S. eáge, pl. eágan.

Ek, conj. eke, moreover, 2. 236; Eke, besides, 2. 92. A.S. eác, G. auch, Du. ook.

Elde, sb. old age, 5. 193. A.S. eldo, yldo, Mœso-Goth. alds, old age.

Eldres, sb. pl. S. ancestors, 3.

Eleyne, pr. n. 5. 110.

Eller, sb. an elder tree, 1.68. A.S. ellen, the elder. See note.

Elles, Ellîs, adv. S. else, otherwise, pr. 91, 6. 233, &c. Cf. Lat. ali-ter.

Elyng, adj. tedious; hence, miserable, wretched, pr. 190. Cf. A.S. delenge, protracted; and hence, tedious. 'His labour to him is the elengere,' i. e. more miserable; Occleve, De Regimine Principum, ed. Wright, p. 37.

Enfourmeth, pr.s. instructs, teaches, 3. 240. O.F. enformer, to in-

struct (Roquefort).

Engreyned, pp. dyed in grain, i. e. of a fast colour, 2. 15.

Enioyned, pt. s. F. enjoined, appointed, imposed, 5. 607; Enioigned, pp. joined, 2. 65. Lat. iniungere.

Ennuyed, pp. F. annoyed, 5. 94. F. ennui, Span. enojo, from Lat.

in odio (Brachet).

Ensample, sb. F. example, 5. 17; pl. Ensamples, Ensaumples, 1. 170, 4. 136. Lat. exemplum.

Enuenymes, sb. pl. F. poisons, 2.

14. Lat. uenenum.

Eny, adj. any, 2. 203.

Enykynnes, of any kind, 2. 200. Er, conj. ere, 5. 352. See Ar.

Erchdekenes, sb. pl. archdeacons,

Erde, sb. habitation, native place, home, 6. 202. A.S. eard, native

Ere, adv. S. formerly, 1. 120.

Erie, v. to plough, 6. 67, 7. 6; pp. Eried, 6. 5. Moeso-Goth. arjan, A.S. erian, Icel. erja; cf. Lat. arare. See ear in the Bible, Deut. xxi. 4; 1 Sam. viii, 12; Is. XXX. 24.

Erldome, sb. earldom, 2, 83. A.S.

eorl, Dan. jarl, an earl.

Ermonye, sb. F. Armenia, 5. 533. Erye, Eryen, 6. 4, 7. 5. See Erie. Eschaunges, sb. pl. F. exchanges, 5. 249.

Eschue, imp. s. avoid, shun, 6. 55. F. esquiver, M.H.G. schiuhen, G. scheuen, to be shy of, evade.

Ese, sb. F. ease, 1. 19, 6. 152.

Eten, pr. pl. they eat, 6. 147; pt. s. Ete, 7. 121; pp. Eten, 5. 381, 6. 266; see also Eet. A.S. etan, pt. t. ic æt, pp. eten.

Euen, sb. evening, 6. 187. A.S.

efen.

Euene-cristene, sb. fellow-Christian, 2. 94, 5. 440. Sw. jämnchristen, fellow-Christian. jämn, Dan. jæmn, is our E. even, Shropshire eme.

Euensonge, sb. S. evensong, the vespers or evening service, 5. 345, 462. The M.E. name for vespers.

Euermo, adv. S. euermore, 7.82. See Mo.

Eury (i.e. evry), every, 3. 63. Ewages, sb. pl. F. beryls, 2. 14.

O. F. ewe, water, has a derivative

ewage also evage, aigage=Lat. aquatica, of the colour of water (Godefroy). Here it is the same as aqua-marina, a name given by the jewellers to the green beryl, with reference to its colour.

Eyen, sb. pl. eyne, eyes, 5. 480. &c.; Eyghen, 5. 109. Sée Eighen.

Eyleth, pr. s. troubles, vexes, ails, 6. 130, 259. A.S. eglan, to prick, to torment, egl, a prick.

Eyre, sb. F. air, pr. 128, 1. 123. Eyres, sb. pl. heirs, 2. 101, 3.277. O. F: eir, hoir, Lat. hæres.

Eyther . . . other, each . . . the other, 5, 148, 164, 7, 138.

Fader, sb. father, 1. 14; Fadre, 3. 126. A.S. fæder.

Faire, adv. S. fairly, well, I. 2, 6. 25.

Faire, sb. fair, 5. 205. 328. O.F. foire, feire, Lat. feriæ

Fairy, sb. enchantment, pr. 6. O.F. faerie, enchantment, fae, a fay, from Lat. fatum, destiny.

Faite, sb. F. deed, action, 1. 184.

Lat. factum.

Faiten, v. F. to use false pretences, to beg under false pretence, 7.94. See next word.

Faitoures, sb. pl. lying vagabonds, who begged money under false pretences, canting rogues, 6. 123, 186; Faitours, 2. 182. O.F. faiteor (Lat. factor), a maker; hence, a pretender, swindler.

Falle, 1 p. s. pr. S. I fall (amongst), I light (upon), 4. 156; 3 p. s. subj. happen, come to pass, 3. 323; pr. s. Falleth, belongs, appertains, I. 164; pp. Fallen, happened, come to pass, pr. 65.

Fals, adj. F. used as a proper name, False, the false one, impersonation of falsehood, 2. 25, 123; pl. Fals,

false men, 3, 138,

Falshed, Falshede, sb. falsehood,

pr. 71, 1. 64; 5. 295.

Famed, pp. F. defamed, slandered,
3. 185. Cf. Lat. fama, often used
to mean scandal.

Fange, v. to take, receive, 5. 566. A.S. fón, pt. t. ic féng, pp. fangen, fongen, G. fahen, Du. vangen, to take, catch. Cf. E. fang.

Fantasies, sb. pl. F. fancies, tricks, silly inventions, pr. 36. Gk. φαντασία, display, from φαίνω, I shew, φάω, I shine. M.E. fantasy, now corrupted into fancy.

Fareth, go, travel, fare, 2. 183; pp. Faren, gone, 5. 5. A.S. faran, to go, G. fahren, Du. varen, to

travel.

Faucones, sb. pl. F. falcons, 6. 32. Fauel, sb, the impersonation of Flattery, Cajolery, or Deceit, 2. 6. O.F. favele, Lat. fabella, idle discourse, from Lat. fabula. Quite distinct from favel or fauvel, which means of a yellow colour (G. falb), and was sometimes used as a name for a horse, as in the Romance of Richard Cœur de Lion.

Fauntes, sb. pl. F. children, lit. infants, of which it is a shortened form, 7. 94; Fauntis, 6. 285.

Fayne, adj. fain, glad, 4. 12, 6. 273. A. S. fægen, glad, Moeso-Goth. faginon, to rejoice.

Fayteden, pt. pl. F. begged in a dissembling or lying manner, pr. 42. See Faitoures.

Faytoure, sb. 6. 74. See Faitoures.

Feeche, Feechen, v. to fetch, take, 2. 180, 5. 29; pr. pl. Feecheth, steal, 4. 51. A.S. feecan, fetian, G. fassen, Du. vatten, to fetch, seize.

Feffe, v. to fee, retain by means of fees, 2. 146; pr. s. Feffeth, infeoffs, endows with property, 2. 78. O.F. fiefer, from the sb. fief, which is

from a Teutonic source. Mœso-Goth. faihu, A. S. feoh, Sw. fä, Icel. fé, G. vieh, Du. fooi, cattle, property, fee. Cf. Lat. pecus.

Feffement, sb. F. enfeoffment, deed of gift or endowment, 2. 72.

Feire, adv. 5. 59. See Faire. Fel, sb. skin, 1. 15. A.S. and G.

fell, Du. vel.

Jett, Du. ves.

Folawes, sb. pl. S. associates, companions, 2.209, 7.12. Icel. félagi, from fé, cattle, property, and lag, law, society; so also Suio-Goth. fælage, from fæ (Sw. fä) and laga; it thus implies one who possesses property in partnership with others. See Foffe.

Felawship, sb. S. fellowship, society, companionship, 1. 113, 3.

118; crew, 2, 207.

Felde, sb. S. field, 1. 2, 6. 142. A.S. feld.

Folo, adj. pl. many, numerous, 3. 338. A.S. fela, G. viel, Du. veel. Folodost, 2 p. s. pt. S. didst feel, 5.

497.

Folice, pr. name, F. Felicia, 5. 29. Follo, adj. pl. fell, cruel, severe, 5.

170. A.S. fell.

Fello, (rather read Fel), S. pt. s. happened, 7. 157; pt. pl. Fellen, fell, 1. 119.

Felled, pt. s. S. felled, i.e. caused to

fall, 3. 126.

Fende, sb. a fiend, I. 40; gen. sing. Fendes, 2. 40. The Mœso-Goth. fijan, to hate, has a pres. part. fijands used as a sb. and meaning an enemy: so A.S. feón, to hate, feônd, a fiend.

Fenel-seed, sb. fennel-seed, 5. 313.

'The fruit or, in common language, the seeds, are carminative, and frequently employed in medicine.'—

Imp. Dict. They were used to put into drinks, as a spice. Some MSS, have fenkel, which is nearer to the Lat. feniculum.

Ferde, 2 p. pl. pt. subj. ye would

have fared, ye would fare, 3. 340. See Fare.

Fore, sb. comrade, companion, 4. 26; pl. Feres, 2. 6, 5. 170. A.S. féra, geféra, one who fares with one, a travelling companion.

Fere, v. S. to frighten, terrify, 7. 34.

So used by Shakespeare.

Ferly, sb. a wonder, marvel, pr. 6; pl. Ferlis, pr. 65. A.S. færlic, sudden, from fær, fear, sudden danger; Du. vaarlijk, quickly; G. gefährlich, dangerous.

Fernyere, adv. in former years, formerly, 5, 440. A. S. fyrn, old, former; O.H.G. firni, old.

Forthynge. sb. S. a farthing, 4. 54, 5. 566. Lit. a fourth-ing, fourth part; hence it was used for a quarter of a noble or other gold coin, but commonly for a quarter of a penny, as here.

Ferthyngworth, sb. farthing's worth, small quantity, 5, 313.

Fest, pp. S. fastened, joined, 2. 123.
[The readings vary; the A-text MSS. have feffed, festnyd, fastnid; the B-text MSS. have fest and fast; the best form would be festned.]

Fet, pr. s. S. feeds (a contr. form of

fedeth), pr. 194.

Fetislich. adv. featly, handsomely, 2. 11, 165. Lat. factitius, artificial, O. F. faictis, well made, handsome, E. feat.

Fetto, pt. s. fetched, produced, 2. 162, 5. 450; pt. pl. Fetten, 2. 229, 6. 294. A.S. fetian, pt. t. is fette.

Fettren, v. S. to fetter, 2. 207; imp. pl. Fettereth, 2. 200. A.S. fetor, 2 fetter.

Fewe, adj. pl. S. few, 6. 284.

Feyned hem, pt. s. F. feigned themselves, pretended to be, 6. 123; pr. pl. Feynen hem, feign for themselves, invent, imagine for themselves, pr. 36.

Feyntise, sb. F. a faintness, weakness, 5. 5. The O. F. faintise

properly means falseness, and secondarily cowardice, sluggishness. Lat. *fingere*. See Wedgwood.

Feyres, sb. pl. F. fairs, markets, 4. 56. See Faire.

Fieble, adj. F. feeble, weak, 5. 177, 412; Feble, pr. 180.

Fierthe, adj. S. fourth, 7. 52.

Fikel, adj. treacherous (rather than changeable), 2. 129; Fykel, 3

File, sb. F. girl, wench, 5. 160. Lat. filia.

Filtz, 4b. F. son, 7. 162. Lat. filius.

Flapten, pt. pl. flapped, flogged, slapped, worked at threshing, 6, 187. Du. flap, a flap, blow, stroke.

Flatte, pt. s. slapped, dashed. 3. 451. Cf. O.F. flat, flac, a slap, flatir, flaccer, to dash.

Flaundres, Flanders, 5: 321.

Flayles, sb. pl. 6. 187. O.F. flael, from Lat. flagellum.

Flei3, pt. s. fled, 2. 210. A.S. fleón, pt. t. ic fleáh.

Flox, sb. flax, 6. 13. A.S. flex, fleax, Du. vlas.

Floreines, sb. pl. florins, 2. 143, 3. 156, 4. 156, 5. 590. So named from the town of Florence.

Flowen, pt. pl. S. fled, flew, 2. 233, 6. 186. See Fleis.

Folde, sb. S. fold, earth, world, 7.

Foles, sb. pl. F. fools, pr. 26. F. fou, O. F. fol, W. ffol, foolish.

Folus, sb. pl. S. foals, 2. 162. A.S. fola, a colt.

Folwar, sb. S. follower, 5. 549.

Folwen, v. S. to follow, 6. 2.

Fonde, imp. s. endeavour, 6. 222.
A.S. fandian, to try to find, seek.
Fonde, 1 p. s. pt. S. I found, pr. 17.

58. Foon, sb. pl. foes, 5. 96. A.S. fáh,

Foon, sb. pl. foes, 5. 90. A.S. fah, pl. fá; but A.S. gefáh has the pl.

gefåhen. The Chaucer MSS. have

fone, foon, and foos.

For, conj. S. because, for the reason that, 2, 166, 3, 271, 7, 20; prep. against, as a preventive against, 1.

24, 3. IQO, 6. Q.

For-, in composition, has the senses (I) fore-, G. vor-, Du. voor-, A.S. fore-, (2) for-, (in forbid, &c.) A.S. for-, G. and Du. ver-. The first implies precedence, the second abstraction, or completeness; in Mœso-Goth, there is some confusion, faur- being used for both, but fra- only in the latter sense; cf. E. from. Fore and From are the nearest intelligible English The 'fore' words equivalents. in Piers Plowman are Forfadres, Forgoer, Forsleues, Forstalleth, Forward, and Forwit. The rest are ' from ' words.

Forbare, pt. s. suffered to live, spared, 3. 272. A.S. forberan, to

forbear, allow.

Forbede, pr. s. subj. forbid, 3. 111, 110; pp. Forbode, lit. forbidden, but forbode lawes is incorrectly used to mean laws that forbid it; 3. 151. A.S. forbeddan, to forbid, restrain, Mœso-Goth. faurbiudan, G. verbieten, Du. verbieden.

Forebode, sb. a forbidding, used in the phrase goddes forbode or lordes forbode = it is God's (or the Lord's) prohibition, 4. 194, 7. 176. A.S. forbod, a forbidding.

Fordon, v. to 'do for,' undo, destroy, 5. 20. A.S. fordón, G. verthun, Du. verdoen.

Forfadres, sb. pl. S. forefathers, 5.

Forfeture, sb. F. forfeiture, 4. 131.

From Fr. forfaire, to do amiss, Low Latin forisfacere.

Forgoer, sb. S. foregoer, guide, 2.

187; pl. Forgoeres, well explained by Mr. Wright-people whose business it was to go before the

great lords in their progresses, and buy up provisions for them'avant-couriers, 2. 60.

Forpyned, pp. pined or wasted to death, miserable, wretched, 6. 157.

Forsake, 1 p. s. pr. I deny, 5. 431. A.S. forsacan.

Forsleues, sb. pl. short sleeves covering the fore-arm, 5. 81.

Forsleuthed, pp. wasted idly, spoilt

for want of use, 5. 445.

Forstalleth, pr. s. forestalls, 4. 56. To forestall is to buy or bargain for corn or other provisions, before they arrive at the stall or market, with intent to sell them at higher

Forth, sb. course, 3. 156; cf. the phrase-course of justice. Cf. W. ffordd, a way, passage, Sw. fürd, G. fahrt, a way, journey, Du. vaard, a canal. From the same root as fare.

Forth, sb. a ford, 5, 576.

ford, G. furt, a ford.

Forbi, conj. on that account, therefore, pr. 111, 3. 69, &c.; Forthy, 6. 96: -thy is the ablative or instrumental case of the def. article: cf. Moeso-Goth. the.

Forwandred, pp. wearied out with wandering, pr. 7. Cf. G. wandern.

Forward, sb. S. agreement, compact, 6. 36; Forwarde, 4. 12. A.S. foreweard, from fore and weard, ward, guard.

Forweny, v. spoil, 5. 35. A.S. wenian, to wean. See note.

Forwes, sb. pl. furrows, 6. 106. A. S. furh, Du. voor.

Forwit, sb. S. forewit, foreknowledge, forethought, 5. 166.

Forzelde, pr. s. subj. repay, requite. 6. 279. A.S. geldan, gyldan, to

Forgete, pp. forgotten, 5. 404 A.S. forgitan, pt. t. ic forgeat, pp. forgeten.

Foule, adv. S. foully, 3, 185.

Foules, pl. birds, 5. 355, 6. 32, 7. 128. A.S. fugel, a bird, fowl.

Fouleth, pr. s. S. fouls, runs foul of, 3. 153.

Fourlonge, sb. S. furlong, furrow, 5. 5, 424.

Fourmed, pt. s. F. formed, 1. 14. Fou; ten, pt. pl. S. fought, pr. 42.

Frained, 1 p. s. pt. asked, 1. 58.
A. S. fregnan, G. fragen, Du.
vragen, to ask; cf. Lat. precari.

Fram, prep. S. from, 6. 162. Frayned, pt. s. asked, 5. 532. See

Frained.

Freke, sb. 2 man, 4. 12, 156; pl. Freke, 5. 170. A.S. freca, one who is bold, a hero; cf. G. frech.

Frelete, sb. F. frail, 3. 121. Frelete, sb. F. frailty, 3. 55.

Frere, sb. F. friat, 3. 55; gen. sing. Freres, 5. 81; pl. Freres, 2. 182; Freris, pr. 58. Lat. frater.

Frete, v. to eat, 2.95. A.S. fretan, to fret, devour (Mœso-Goth. fraitan, to eat up, from itan, to eat). Cf. G. fressen.

Fretted, pp. adorned, 2. 11. A.S. fretwian, to adorn, frætu, an orna-

ment.

Frithed, pp. surrounded by a forest, hemmed in with trees, 5, 590. W. ffridd, a forest (of E. origin).

Fro, prep. S. from, 3, 109, 6, 90. A.S. frá, fram.

Tanton ch Al E

Frutes, sb. pl. F. fruits, 6. 326. Ful, adv. S. full, very, pr. 20, 6. 45.

Fulle, sb. S. fill, 6. 266.

Furst, adj. S. first, 3. 243. Fynden, v. S. to find, 7. 30; pr. s.

Fynt (contr. from fyndeth), 4.131, 7.128; pp. Founden, 3.338.

G.

Gabbe, v. to lie, 3. 179. A.S. gabban, to delude. Icel. gabba, O.F. gaber, lt. gabbare, to cheat. Gable, sb. gable-end of a church,

3. 49. Sw. gafvel, G. giebel, Du. gevel; cf. Mœso-Goth. gibla, 2

pinnacle.

Gadelynges, sb. pl. associates, fellows, 4. 51. A.S. gædeling, a companion. In Mœso-Goth. gadiliggs means a sister's son, a nephew (Col. iv. 10).

Gaf, pt. s. gave, 3. 21. See Gyue. Galico, Gallicia, 5. 528; Galis, 4.

127.

Galle, sb. gall, bile, 5, 119. A.S.

gealla; cf. Gk. χολή.

Galoun, sb. F. a gallon, 5. 224; (used without of following), 5. 343.

Gamen, sb. sing. game, play, pr. 153. A.S. gamen, a game.

Gan, pt. s. lit. began; but commonly used as an auxiliary = did, pr. 143, 1. 112, &c. A. S. ginnan, to begin.

Gango, v. to go, travel, 2. 167.

A.S. gangan, Meso-Goth, gaggan
(pronounced gangan), to go.

Garlekehithe, Garlickhithe, 5. 324. Garlike, sb. S. garlic, 5. 312. A.S. gár-leác, from gár, a spear, and leác, a leek.

Garto, pt. s. caused, made, I. 121; Gerte, 6. 303; pp. Gert. 5. 130. Icel. gjöra, Sw. göra, Sc. gar.

Gascoigne, Gascony, pr. 228.

Gate, sb. way, road, 1. 203; 3. 155; heize gate = high road, 4. 42. Sw. gata, street, G. gasse.

Gateward, sb. S. gatekeeper, porter,

5. 604. Gees. See Gose.

Gernere, sb. F. granary, garner, 7. 129. F. grenier, from Lat. granum, a grain.

Gert. See Garte.

Gerthes, sb.pl. girths: witty wordes gerthes = the girths of wise speech, 4. 20. G. gurt.

Gete, v. S. to get, 4. 141; I p. s. pt. Gat. 4. 79.

Geuen. See Gyue.

Gilte, sb. guilt, offence, 4. 101.

A.S. gylt.

Girt, I p. s. pt. cast, threw, 5. 379; Probably part of vb. gurde, to strike (q. v.), which is related to A.S. gyrd, G. gerte, a rod, switch.

Glade, v. S. to gladden, 6. 121. Glasen, v. S. to glaze, 3. 61; Glase, 3. 49. A.S. glæs, glass.

Glede, sb. 2 burning coal, 2 glowing ember, 2 spark, 2.12, 5.291. A.S. gléd, 2 hot coal.

Glewmannes, gen. sing. gleeman's, 5. 353. A.S. gleo, gliw, glee,

music.

Glose, sb. F. 2 gloss, comment, 5. 282. F. glose; cf. A. S. glésan, to gloss, explain; from Lat. glossa, Gk. γλῶσσα, γλώσσημα; cf. glossary.

Glosed, pt. pl. commented on, explained, made glosses on, pr. 60.

Cf. Glose.

- Glotoun, sb. glutton, 6. 303; Glotown, 5. 310, pl. Glotones, pr. 76. F. glouton, Low Lat, glotonus, Lat. gluto, from glutus, the throat.
- Go slepe = go and sleep, 6. 303; Go swynke = go and work, 6. 219. Slepe and swynke are verbs in the innn. mood.
- Gode, sb. S. property, wealth, 2. 131, 3. 168; to gode = to good objects, to good conduct, 3. 222, 5. 643; Goed, wealth, 1. 180; pl. Godis, goods, wealth, 4. 163.

Godelich, adv. in a good manner, kindly, liberally, 1. 180. A.S.

gódlic, kind.

Goliardeys, sb. F. a buffoon, pr.

139. See the note.

Gome, sb. a man, 5. 541, pl. Gomes, 2. 73, 6. 219. A.S. guma, Mœso-Goth. guma; cf. G. braütigam, Du. bruidegom, E. bridegroom. Gome and groom are unrelated forms. Cf. Lat. homo.

Gommes, sb. pl. F. gums (used

generally for spices), 2. 226. Gk.

Gon, v. S. to go, 2. 154; pr. pl. pr. 43, 7. 94; Gone, 1 and 3 p. pl.

pr. 7. 197, 3. 244.

Gonne, 2 p. pt. s. begannest, didst begin, 5. 488. A.S. ginnan, pt. t ic gan, 2 p. bú gunne.

Good, 6. 231. See Gode.

Gose, sb. gen. sing. goose's, 4. 36; pl. Gees, 6. 283. A.S. gós, gen. góse, pl. gés.

Gossib, sb. gossip, friend, 5. 310. A.S. godsib, one related in God,

a sponsor in baptism.

Goste, sb. S. the spirit, soul, 1. 36.

Goth, pr. s. goes, 5. 314.

Gowe, i.e. Go we, let us go, pr.

Graciouse, adj. F. pleasing, acceptable, 6, 220.

abic, 0, 229

Graffe, v. F. to graft, 5, 137. F greffer, from Lat. graphium.

Graith, adj. direct, straight, 1. 203; graith gate, direct 10ad. Icel. greidr, ready; cf. G. gerade, direct.

Graue, v. S. to engrave, write, viz. on a brass beneath the window, 3. 49; pp. Graue, engraved, 4. 130. Cf. Gk. γράφειν.

Grauynge, sb. S. engraving, writing,

3. 64.

Greden, v. to cry, cry aloud, 2. 73; to greden after = to cry out for, send for, 3. 71. A.S. grædan, to call,

Grete, v. to weep, 5. 386. A.S.

grætan, Sc. greit.

Greue, v. F. to grieve, vex, pr. 153, 6, 316; pr. s. Greueth hym, vexes himself, becomes angry, 6, 317; pt. s. Greued hym, grew angry, pr. 139.

Gripeth, pr. s. clutches, grips, 3. 248; pp. Griped, clutched, 3. 181. A.S. gripan, to gripe, grip, grasp,

G. greifen, Du. grijpen.

Gris, sb. pl. little pigs, pr. 226.

Icel. griss, grislingr, Sw. gris, a pig. Cf. E. griskin.

Grote, 1b. 2 groat, 5. 31; pl. Grotes, 3. 137. Du. groot, large.

Gruecheth, pr. s. grudges, murmurs, 6. 317; 1 p. pl. pr. subj. Grucche, pr. 153; pr. pl. subj. 6. 219. O. F. grocer, grochier, grousser, to grumble. Cf. Gk. γρύζειν.

Grys, 4. 51, 6. 283. See Gris. Gult, sb. S. guilt, 5. 455, 481. See Gilto.

Gurdeth of, imp. pl. strike off, 2. 201. Cf. A. S. gyrd, 2 rod.

Gyaunt, sb. F. giant, 6. 234. Gybbe, short for Gilbert, 5. 92. Gyed, pt. s. F. guided, 2. 187.

Gyf, pr. s. subj. give, 2. 120. Gyle, sb. guile, 2. 187, 5. 207.

(Used as a proper name.)
Gyloure, sb. beguiler, deceiver, 2.

Gyloure, sb. beguiler, deceiver, 2
120.

Gynnynge, sb. S. beginning, 2. 30. Gyue, pr. s. subj. give, 7. 197; Gyf, 2. 120; pr. pl. Geuen, pr. 76, 5. 326; Geueth of, give heed to, regard, 4. 36; pp. Gyue, 2. 148. A.S. gi/an, G. geben, Du. geven. See Jiue.

Gyuere, sb. S. giver, donor, 7. 70.

H.

Hadde, pt. s. had; used nearly in the sense of experienced, 3. 284.

Hagge, sb. a hag, 5. 191. A.S. hægesse, hægtesse, a witch, fury.

Hailse, 1 p. s. pr. I salute, greet, 5. 101; pt. pl. Hailsed, made obeisance to, 7. 160. Sw. helsa, to salute, hail; cf. Sw. helsa, health. Not to be confused with A. S. healsian, to embrace, from heals, the neck.

Bakeneyman, sb. one who lets out horses for hire, 5, 318. F. haquenée, Sp. hacanea, a hackney; cf. Du, hakkenei, an ambling horse. Half, sb. S. side (lit. half), 2. 5, 3. 73, 180.

Haliday, sb. S. holiday, 5. 588;

pl. Halidayes, 7. 20.

Halidom, sb. 5. 376. Cognate with Icel. helgir dómar, sacred relics, relics of saints. The primary meaning of dómr is doom.

Halpe. See Holpyn.

Hals, sb. S. the neck, pr. 170, 2. 195, 6. 63. G. and Du. hals.

Halt. pr. s. holds (contr. from holdeth), 3. 241.

Halue, adj. S. half, 5. 31, 6. 108.

Han, have. See Haue.

Handidandi, sb. forfeit, 4. 75. Handydandy is a children's game, played with the hands, one of which conceals a marble. If another child guesses which hand contains the marble, he wins it; if he fails, he pays forfeit. See Halliwell's Dict., and cf. King Lear, Act iv. Sc. 6.

Hanged. pp. hung, pr. 176, 3. 180. Hansel, sb. a bribe, 5. 326. It properly means an earnest. A.S. handsylen, a giving into the hands; see my Etym. Dict. To hansel—for a bribe or treat.

Happe, v. to happen, 3. 284, 6. 47.
O.F. happer, to snatch; cf. Icel. happ, W. hap, luck; Icel. heppinn, fortunate, happy.

Happes, sb. pl. successes, 5. 97. Icel. happ, W. hap, fortune.

Happily, adv. perhaps, 5. 624; Happiliche, 5. 626.

Hardiliche, adv. boldly, 6. 30, Harlotes, sb. pl. buffoons, tellers of ribald stories (by no means used in the modern sense), 4. 118,

6. 54. W. herlod, a stripling, lad. Harlotrie, sb. tale-telling, jesting

talk, buffoonery, 5. 413; Harlotrye, 4. 115.

Hastow, hast thou, 3. 105.

Hat. pr. s. is named, is called, 5. 582, 629; Hatte, 5. 604, 6. 45;

pl. Hatte, 5. 586. A.S. hatan, O. Fris. heta, G. heissen, to call, name; also, to have for a name, be called. Properly, however, it was a passive form of the verb, as shewn by Moeso-Goth. hatith, he calls, haitada, he is called; as in—Thomas, saei haitada Didimus, Thomas, who is called Didymus, John xi. 16.

Hatie, 2 p. s. subj. thou hate, 6.

Hatte, sb. S. a hat, 5. 536; Hatt, 5. 527.

Haukes, gen. sing. hawk's, 5. 438;

pl. Haukes, 4. 125.

Haukyngo, sb. hawking, 3. 311.

Haue, v. S. to have; pr. s. subj.

Haue, 7. 68; 1 p. pr. pl. Han, 3.

48; 2 p. 3. 72. 6. 260; 3 p. 7.

11; pr. pl. Haueth, 7. 65; pt. s.

Hadde (experienced), 3. 284;

Haued, 3. 39; pt. pl. Haued, 2.

166, 219; imp. pl. Haueth, 1.

173.

Hauer, adj. (or part of compound sb.) oaten, made of oats, 6. 284. G. hafer, Du. haver; whence Du. haverzak, a bag of oats, haver-

sack.

Ho, pron. used indefinitely, in the sense one of you, 6. 138, 7. 93.

Ho, pron. fem. she, 1. 140. A.S. heó, hió. Not uncommon. See Hoo.

Hedes. pl. S. heads, 6. 328.

Hegges, sb. pl. S. hedges, 6, 31. Heighe, adj. S. high, 6, 4, 114; Heig, 1. 162; adv. Heighe, 5. 588; Heige, 4. 162; Heighlich (at a high price), 6, 314; Heig, loudly, 2. 73. Heige gate, high road, 4. 42.

Hele, n.S. health, 5270. See

Soule.

Hele, sb. 7. 194. See note.

Hele, v. S. to conceal, 5. 168. A.S. helan, Du. helen, G. hüllen, Lat. celare. Cf. E. hell, hole.

Helpith, imp. pl. help ye, 0. 21. Hem, dat. pl. to them, 3. 345, 6. 16; acc. pl. 7. 27, &c. A. S. him, heom.

Hem-seluen, themselves, pr. 59,

3. 215.

Hende, adj. courteous, 5. 261.

Dan. and Sw. händig, dexterous,
E. handy.

Hendeliche, adv. courteously, 3.

29, 5. 101.

Hennes, adv. hence, 3. 108, 244,

Hente, v. S. to catch, seize, take possession of, 5. 68; pt. s. Hente, 5. 5; Hent, 6. 176; pt. pl. Henten, 6. 190. A.S. hentan, to clutch in the hand, grasp, hunt after.

Heo, pron. fem. she, 1. 73, 3. 29,

5. 632. See He.

Hep, sb. 2 heap, 2 large number, 5. 233; Heep, pr. 53. A.S. heáp, G. haufe, Du. hoop.

Her, their. See Here.

Herberwed, pp. S. harboured, lodged, 5. 233. A.S. here, an arm, and beorgan, to hide.

Herde, pt. s. S. heard, 2. 205.
Here, pr. S. their, pr. 28, 7. 105;
Her, 7. 105. In the same line also here = here, adv.

Heremites, sb. pl. Gk. hermits, pr. 28, 6. 190; Heremytes, 6. 147.

Hernes, sb. pl. corners, nooks, hiding-places, 2. 233. A.S. hirne; cf. E. horn, Gaelic cearn, a corner. E. corner is from Lat. cornu.

Herre, adj. S. higher, 2. 28. Hertis, sb. pl. S. hearts, 6. 217.

Heruest, sb. S. harvest, a crop, 6.

Heste, sb. behest, commandment, 3. 112; pl. Hestes, 7. 183. A.S. hás, a command. See Hote.

Heuede, sb. S. head, 1, 162; Heued, 5, 637. A.S. heafod, Goth, haubith. The Goth, diphthong shews that the L. caput is unrelated.

Houene, gen. sing. of heaven, pr.

Heueneriche, sb. the kingdom of heaven, pr. 27. A.S. heofon-rice.

Hewe, sb. a servant, 5. 559; pl. Hewen, 4. 55. A.S. hiwan, sb. pl. domestics.

Heyre, sb. S. hair (i.e. a hair-shirt),

5. 66.

Hiderward, adv. hitherward, 6.323. Hiedest, 2 p. s. pt. didst hie, didst hasten, 3. 193. A.S. higan.

Hight, pt. s. commanded, pr. 102, 3. 9. A.S. hátan, pt. t. ie hét or ie héht. See Hoto.

Hij, pron. pl. they, pr. 43, 5. 114, &c. A.S. hi, hig, they.

Hiled, pp. S. covered, roofed, 5. 599. See Hele.

Hitte, pt. s. lit. hit; hence, cast down hastily, 5. 329.

Histe, pt. s. bade, commanded, 5. 206, 7. 200; pp. bidden, 6. 133. See Hight.

Histo, pt. s. was named, 6. 80, 81,

82. See Hat. Hode, sb. S. a hood, 5. 31, 195;

pl. Hodes, 6. 271.

Hoked, pp. S. provided with a hook

at the upper end, pr. 53. Hokes, sb. pl. S. hooks, hinges,

5. 603.

Hokkerye, sb. huckstery, retail dealing, 5. 227. G. höker, a hawker, Sw. hökare, a cheesemonger, retail-seller. I doubt the connection with Icel. okr, G. wucher, usury; Lat. augere, to eke, increase; Low Lat. auxiatrix, a huckster, auxionarius, (lit. a seller by auction) a retail-dealer.

Holde, I p. s. pr. I hold, esteem, consider, 5. 419; pr. pl. Holde, 1. 9; inf. Holde hym, to stay, 7. 5; Holden hym, 6. 202; pp. Holden, 4. 118, 5. 261; imp. pl. Holdeth, 7. 59. A.S. healdan.

Hole, adj. full of holes, 6. 61. Some MSS. read Ihole. Cf. A.S. holian, to make a hole, geholed, pierced.

Holely, adv. S. wholly, 3. 112. Holicherche, sb. holy church, 1.

75, &c.; Holikirke, 6. 28.

Holpyn, M. M. S. helped, 6. 108:

Holpyn, pt. pl. S. helped, 6. 108; Halpe, 7. 6; pp. Holpe, 4. 169. See Hulpen.

Hondes, sb. pl. S. hands, 5. 294. Hondreth, sb.S. a hundred, pr. 210.

Honged hym, pt. s. S. hung himself, 1. 68; pl. Hongen, hung, crucified, 1. 172. A.S. hón, to hang, crucify.

Hoper, sb. a seed-basket, 6.63. In the Oriel MS, it is glossed by seed-leep. It may be quite unconnected with the hopper of a mill, and may be named from the hoops it is made of; cf. A.S. hop, a hoop, a twig.

Hore, adj. hoary, 6. 85, 7. 99. A.S. har, hoar, grey-haired.

Ho-so, whoso, pr. 144.

Hostellere, sb. an innkeeper, keeper of a hostelry or hotel, 5. 339. From l. 329 it appears that the same man kept horses for hire. From Lat. hospitale, a hostel, hospes, a guest. It is now ostler, with a lower meaning.

Hote, 1 p. s. pr. I command, bid, 2. 199, 6. 261; pr. s. Hoteth, 3. 262, 5. 555; pt. s. Histe, 5. 206; Hight, pr. 102; pp. Hote, 6. 78. A.S. hátan, to bid.

Hoten, pp. named, 2. 21. See Hat.

Houeth, pr. s. hovers; ouer houeth
= hovers over, floats over (said of
rain-clouds) 3. 207; pt. s. Houed,
hovered about, rocked about (implying slight undulating movement
whilst keeping in one place) pr.
210. W. hofio, hofian, to hang,
hover. Cf. our phrase to hang
about. (W. hofio is of E. origin).

Houped, pt. s. whooped, shouted after, called loudly, 6. 174. O.F.

houper, 'to hoop unto, or call a-far off'; Cotgrave. Hence Mod.

E. whoop, to call out.

Houres, sb. pl. 'hours,' or services for particular times of the day, 1. 181. There were seven, viz. matins, prime, tierce, sext, nones, vespers, and compline.

Housbonderye, sb. husbandry, economy, frugality, 1. 57. Icel. búa, to till, bú, a farm, bóndi, a farmer. A kusband means a master of a house, male house-keeper. See Bondman.

Houues, sb. pl. coifs, pr. 210. A.S. húfe, a mitre, tiara, &c.

How, interj. ho! 6. 118.

Hounes. Second 3. 293. Second Hounes.

Hucche, sb. a hutch, an iron-bound clothes-box once common in bed rooms, 4, 116. O.F. huche.

Hulles, sb. pl. S. hills, pr. 5, 214, 7. 141.

Hulpen, pt. pl. S. helped, 6. 118; pp. Hulpe, 5. 633, 7. 72. See Holpyn.

Hundreth, a hundred, 5. 527.

Huyre, sb. hire, 6. 141; Huire, 5. 557. A.S. hýre, G. heuer, Du.huur. Huyred, pp. hired, 6. 314.

Hyed, 1 p. pt. s. I hied, hastened,

5. 384. See Hiedest. Hym-self, used for modern itself,

1. 151; Hymselue, 5. 221. A.S. him, acc. and dat. (neuter) of hit.

Hyne, sb. S. hind, servant, pr. 39.
6. 133; for an kyne=as a thing
of small value, 4. 118.

Hy3te, 1, 17, 6, 236. See Hi3te.

I, J.

J is written like I in the MSS.; hence Iakke is for Jakke (Jack), &c.

Iangelers, sb. pl. tattlers, chatter-boxes, babblers, pr. 35. 'Jangelyng is whan a man spekith to moche bifor folk, and clappith as

a mille, and taketh no keep [heed] to what he saith; 'Chaucer, Pers. Tale, De Superbia. O. Fr. jangleur, a tattler, liar, from jangler, to lie, jest; but the root is doubtless Teutonic; cf. Du. janken, to howl. The O. Fr. jangleur (from the root of jangle) has been hopelessly confused with jougleur (Lat. joculator) owing to both being names given to buffoons. See Iogeloure.

Iangle, v. to chatter, prate, talk fast, pr. 130, 2. 94, 6. 316; pr.

s. langleth, 4. 155.

Ianglyng, sb. prattle, talk, 4. 180.
Iape, vb. to jape, jest, 2. 94; pt. s. laped, befooled, deceived, 1. 67.
F. japper, to yelp, chatter. Cf.
E. gab, gabble, jabber.

Inpers, sb. pl. jesters, fools, pr. 35. Ich, pron. I, 5. 262. See Ik.

Lillo, sb. a gill, now used to mean a quarter of a pint, 5. 346. 'Gylle, lytylle pot. Gilla, vel gillus, vel gillungulus.' Prompt. Parv. O.F. gelle (Roquefort).

Ik, pron. I, 5. 228. A.S. ic. Ilko, adj. S. same, 1. 83, 6. 164.

Hyke, adj. like, 1. 50. A. S. gelic.
I-made, 1 p. s. pt. made, 5. 162.
A.S. gemacian, to make. [The prefix is the A.S. ge-, often found before past participles, less often before preterites and infinitives.]

Infamis, old Lat. pl. for infames, but probably employed instead of it by mere mistake, 5. 168.

Ingonge, sb. S. ingoing, ingress, 5.
638. Cf. Sc. gang.

Inne, adv. within, 6. 305. A.S. innan, adv.

Innocentz, sb. pl. innocent people, prob. children, 7. 41.

Inpugnen, v. F. to impugn, pr. 109; pt. s. Impugned, 7. 147.

Iogeloure, sb. F. a buffoon, juggler,
 6. 72. Lat. joculator, O. Fr. jougleur, often written jongleur.

and confused with O. Fr. jangleur. a tattler. See Iangelers.

Loutes, sb. pl. pottage, 5. 158. 'lowtys, potage. Brassica, juta.' Prompt. Parv. See Way's note. Low Lat. juta, jutta; see Ducange.

It bon, i.e. it is, or, they are, 6. 56. Iugge, v. F. to judge, pr. 130, 2.

94; pt. s. lugged, 7. 161. Iugges, sb. pl. F. judges, 7. 184. Iustice, sb. F. a justice, magistrate, 3. 319, 7. 44.

Iuwen, gen. pl. of the Jews, 1.67.

Kairen, v. S. to go up and down, wander (lit. to turn), pr. 29; pr. s. Kaireth, goes, travels, 4. 23; Kaires hym, turns, betakes himself, 5. 305; cf. Kairen hem, to carry themselves, 2. 161. In all these passages some MSS, read karien, and there seems to be some confusion of A.S. cerran, O. Fris. kera, G. kehren, Du. keeren, to turn, with F. charier,

Kayed, pp. fastened with a key,

5. 623.

Kenne, v. to make known, 1. 92; to explain, 5. 426, 7. 107; to teach, z. 81; pr. s. Kenneth, teaches, 6. 22, 7. 73; pt. s. Kenned, guided, 4. 43; taught, 7. 133; pt. pl. Kenned, guided, 5. 546; imp. s. Kenne, teach, 2. 4, 6. 24; imp. pl. Kenneth, teach, 6. 14. Icel. kenna, to teach, to know; the Mœso-Goth. has kannjan, to make known, kunnan, to know.

Kepe, 1 p. s. pr. I care, care for,

desire, 3. 278, 4. 193.

Kerneled, pp. F. furnished with battlements, embattled, 5. 597. F. crénelé, from créneau, a battlement: Lat. crena, a notch.

Kerne, v. S. to carve, cut, 6. 106.

Ketten, pt. pl. S. cut, 6. 191. Keure, v. F. to cover, 3. 60.

Kidde, pt. s. exhibited towards, shewed, 5. 440. A.S. cydan, to make known, tell, pt. t. ic cýdde. Kingene, gen. pl. of kings, 1. 105.

Kirke, sb. church, 5. 1, 6. 93. Kirtel, sb. a kind of under-jacket,

worn beneath the jacket or kourteby, 5. 80. A full kirtle was a jacket and petticoat, a half-kirtle was either one or the other; and the word kirtle alone meant any of the three, according to the context. A.S. cyrtel, Sw.

Kitoun, sb. a kitten, pr. 190, 202. Kitthe, sb. region, country, 3. 203.

A.S. cýð, a region.

Knappes, sb. pl. knops, knobs, 6. 272. A.S. cnæp, a knop, button. Knaue, sb. S. a boy, lad, servant, 4. 16, 5. 116; pl. Knaues, pr. 44, 225.

Knowe, pp. S. known, 5. 648. Knowes, sb. pl. S. knees, 5. 359. Knowing, sb. S. knowledge, I.

Knowleched, pt. s. acknowledged, confessed, 5. 481. In Swedish, some abstract nouns end in -lek, and lek means sport; in Icel, the termination is -leikr, also meaning sport; in A.S. it is -lac, which means (1) a gift, (2) sport. Hence we must connect -leche with Mœso-Goth. laikan, to sport, play, and consider it distinct from the endings -ly and -like.

Kokeney, sb. small egg, inferior egg, or (simply) egg, 6. 287. The meaning and etymology of this difficult word have been fully investigated; and the results are given in the New E. Dictionary, s. v. Cockney, which is the same word. The literal sense is 'egg of cocks'; where coken is the M. E. gen. pl. of eok, a cock,

just as Inwen is the gen. pl. of Jew; see Inwen above; and ey is the common M. E. word for 'egg'; from A. S. æg, an egg. There was an old popular belief that some small and inferior eggs were laid by cocks; even in Mod. G. we have, in dialect speech, the word hahneneier, lit. cocks' eggs. 'The constituents of a collop were precisely bacon and an egg.'

Kokewolde, sb. a cuckold, 4. 164,

5. 159.

Koleplantes, sb. pl. coleworts, cauliflowers, cabbages, &c., 6. 288. A.S. cawl, Lat. caulis, G. kohl.

Konne, pr. pl. S. can, know how to, 6. 70; 2 p. pl. subj. Kunne, know, 6. 255; pr. pl. Kunneth, know, 7. 41.

Konning, adj. S. cunning, clever,

3.34.

Kourteby, sb. 5. 80. See Courtpies.

Kullen, v. S. to kill, 1. 66; pt. s. r p. Kulled, 3. 186. See Culled. Kulter, sb. coulter, 3. 306. The

A.S. culter, E. coulter are simply borrowed from the Latin.

Kynde, adj. S. natural, innate; kynde witte = natural intelligence, pr. 118; common sense, 1. 55.

Kynde, sb. S. kind, pr. 186; nature, natural disposition, 2, 27.

Kyndely, adv. intimately, I. 81, 161, 5. 545; kindly, 3. 15.

Kyne, sb. pl. kine, cows, 6. 142. Kyngriche, sb. S. kingdom, pr. 125.

Cf. G. königreich.

Kynne. sb. S. kin, kindred, 2. 130. Kynnes, gen. sing. in phr. any kynnes, of any kind, 5. 273. See Alkin.

Kyrke, sb. S. church, 5. 269.

L.

Lacche, v. to catch, 5. 355; to get, acquire, 6. 230; 2 p. s. subj. Lacche, catch, 2. 202; pt. s.

Lauste, pr. 150; pt. pl. Lauste leue, took leave, 3. 25. A.S. læccan, gelæccan, to seize; cf. E. latck.

Lacchyng, sb. S. clutching, receiv-

ing, 1. 101.

Ladde, led. See Lede. Lafte, left. See Leue (3).

Lafte, 1. p. s. pt. remained, stayed behind (some MSS. have lefte), 3. 196. See Wright's P. Plowman, p. 440, l. 14426, but especially William of Palerne, ed. Skeat, ll. 1588, 1858.

Laike, v. to play, sport, pr. 172. Icel. leika, Sw. leka, Goth. laikan,

to sport.

Lakke, v. to blame, find fault with, 5. 132; pr. pl. 2 p. Lakkep, 3. 54; imp. s. Lakke, 2. 47, 6. 227. A.S. leuhan, O. Fris. lakia, Du. laken, to blame.

Lammasse, Lammas, 6. 201.

Lappe, sb. a portion, 2. 35; pl. Lappes, laps, 6. 295. A.S. lappa, a flap or loose border of a garment, also the lap; G. lappen, a flap, rag, lobe; cf. E. lappet, lobe, flap, flabby, lip. See Leef.

Largenesse, sb. bounty, largesse,

5. 632.

Lasse, adj. and adv. S. less, 2. 45, 3, 201. &c.

Lat, Late, let. See Lete.

Late, adv. late, 3. 73; comp. Latter, later, less readily, 1. 197. Laughen, v. S. to laugh, rejoice, 4.

106.

Lauste, caught, took. See Lacche. Lawse of, v. to laugh at, 4. 18; pres. part. Lawghyng, 4. 153. See Laughen.

Leche, sb. a leech or physician, 1. 202; pl. Leches, 6. 275. A.S. léce, Meso-Goth, lekeis,

Lechecraft, sb. medicinal art, 6.

Lede, sb. lead, 5. 600. A.S. leád, Du. lood,

Lede, sb. man, I. 139, 5. 522; pl. Ledes, 3. 96. A. S. leóda, G. leute, Du. lieden, people, folks. Perhaps cf. also Low Lat. litus, ledus, 2 sort of peasant-farmer.

Lede, v. S. to lead, guide, govern, 4. 148; to draw (a cart), 2. 179; pt. s. 1 p. Ladde, led, took, carried, 5. 251; a p. Laddest, didst lead, 7. 189; pt. s. Ladde, led (captive), 5. 498; imp. pl. Ledeth, conduct, 2. 124.

Leder, sb. S. leader, governor, 1. 157; Ledere, 1. 159.

Ledyng, sb. S. leading, guidance,

2. 42.

Leef, sb. a bit, piece, small portion, 6. 256, 7. 110; cf. 5. 203; Lef, a leaf (of a book), 3. 337; gen. case, Leues, 3. 336. The idea of a small flat, flapping substance is expressed by lap, lappet, leaf; if the substance is rounded, by lobe, lip. See Lappe, and note that another reading for lappe (2. 35) is lippe. From signifying leaf it also means a part of a leaf, as in 5. 203, &c. See Lyppe.

Legge, v. S. to lay, 2. 34, 6. 270.
Legistres, sb. pl. legists, advocates, men skilled in the law, 7. 14, 59.
O.F. legistre.

Lelli, Lelly, adv. F. loyally, faithfully, verily, 1. 78, 3. 30; Lelliche,

I. 179.

Lemman, sb. sweetheart, mistress, lover (used of both sexes), 2.21; pl. Lemmannes, 3. 150. Contr. from leof man or lef man; A.S. leof, dear.

Lono, v. to lend, give, 5. 244, 6. 17; 1 p. s. pr. 5. 250; 2 p. pl. pr. subj.

1. 179. A.S. lánan.

Lenge, v. to dwell, linger, tarry, 1. 207. A.S. lengian, to prolong; from lang, long.

Lenger, adv. S. longer, 1. 207; adj.

comp. 3, 336, 5, 210.

Lent, pt. s. gave, 5. 303; Lente-

stow, 2 p. didst thou lend, 5. 253. See Lene.

Lenten, sb. the season of Lent, pr. 91. A.S. lencien, the spring of the year.

Leode, sb. S. man, 3. 32; pl. Leodes, 4. 148. See Lede.

Lopo, pt. s. leapt, 2. 68, 5. 502. A.S. hleápan, pt. t. ic hleóp.

Lere, sb. face, countenance, 1. 3. A.S. hleór, the face, a cheek.

Loro, v. to teach, 1. 144; 1 p. s. pr. 3. 69; pr. s. Lereth, 3. 125; 2 p. pr. pl. Leren, 5. 45; pt. s. Lered, 1. 149; imp. pl. Lereth, 1. 134; pp. as adj. Lered, instructed, learned, 4. 11. A.S. léran, G. lehren, Du. leeren.

Lerned, (1) 1 p. s. pt. I learnt, 5.
203; a p. Lernedest, I. 139; (2)
2 p. s. pr. Lernest, teachest, 4. 11;
pt. s. Lerned, taught, 5. 302, 7.
131. The latter meaning is more common in Langland. A.S. leorn-tan.

Lose, v. to lose, 2. 35, 3. 135, &c.; Lesen, v. to lose, 5. 635; pt. s. Lese, 7. 158; better spelt Les, 5. 499. A.S. leosan, Moso-Goth. fraliusan, G. verlieren, Du. verliezen.

Lose, v. to glean, 6. 68. Still in common use in Shropshire.

Leste, adj. least, 3. 204.

Lesyng, sb. leasing, lying, telling of idle tales, 4. 18; pl. Lesynges, 2. 124. A.S. leasing, lying, from leas, false, loose, vain.

Leaynge, sb. S. losing, loss, 5.

Lete, (1) v. to let, permit. allow; Lat worpe, to let be, let alone, pr. 187; pr. s. Leteth, 3. 136; pt. s. Lete, I. 165; pr. s. subj. Lete, pr. 155; imp. s. Lat, 2. 47; Late, 4. 86, 6. 227; imp. pl. Late, 5. 53; (2) to leave, forego, 4. 191, 5. 26, 6. 273; Leten, leave off, cease, 5. 465; (3) to cause; pt. pl. Leten, 2. 158; imp. s. Lat, 3. 112; Lete, 4. 20; (4) to hold, consider, esteem; Late wel by, to think well of, set store by, 5. 625; pt. s. Lete, 4. 161, 6. 170; pt. pl. Leten, pr. 181, 4. 160. A.S. lætan, G. lassen, Du. laten.

Lette, v. to hinder, prevent, I. 156, 3. 32; to restrain, 5. 303; pr. s. Letteth. 3. 155, 4. 176; pr. s. subj. Lette, 5. 458; I p. s. pt. Lette, put a stop to, 3. 197; where the Oriel MS. has letted; cf. Chauc. C. T. 8265. A.S. lettan, Duletten, to hinder.

Letter, sb. S. an impeder, preventer, hinderer, 1. 60.

Letterure, sb. knowledge of letters, learning, pr. 110.

Lettred, pp. as adj. lettered, learned, 1. 134, 7. 131.

Lettynge, sb. S. hindrance, 6.

Lieue, pr. s. subj. permit, grant, pr. 126, 5. 263; I p. s. pr. Leue, I allow, 3. 333. A.S. lýfan, G. erlauben.

Leue, v. to believe, 5. 45; I p. s. fr. Leue, 6. 92; pr. s. Leueth, 2. 101; pt. pl. Leueden, I. 117; imp. s. Leue, 5. 302; imp. pl. Leueth, 3. 174. Mœso-Goth. laubjan, G. glauben (for ge-lauben); radically the same as the preceding.

Leue, v. to leave, to let alone, 1. 101, 7. 149; imp. s. Leue, 5. 292; imp. pl. Leuep, 3. 69; pt. pl. Lafte, left, 4. 153. A.S. læfan, to leave; cf. G. b-leiben,

to remain.

Loue, sb. S. leave, permission, pr. 85, 3, 15.

Loue, adj. (voc. case) lief, dear, 5. 563; pl. 4. 39. The nom. case is lef; cf. A.S. leóf.

Leue, adv. dearly, pr. 163, 3. 18; compar. Leuer, 1. 141; Leuere, 5. 413; superl. Leuest, 5. 572. Leute, sb. F. loyalty, pr. 126; Lewte. pr. 122, 2. 21.

Lewdnesse, sb. S. ignorance, 3.

32.

Lewed, Lewde, adj. S. lay, unlearned, 7. 136; useless, 1. 187; Lewede, 4. 11. E. lewd, but not used in the modern sense.

Lewte. See Leute.

Leyde, ft. s. S. laid, 5. 359, 6. 124; pp. Leyde, 3. 201.

Leyes, sb. pl. leas, fallow lands, 7.5.

A.S. leág.

Libbe, v. to live, 3. 226; pr. pl.
Libben, 5. 149; Libbeth, 2. 186;
pres. part. Libbyng, pr. 222;
Lybbyng, 7. 62. A.S. lybban.

Liche, adj. S. like, 5. 353, 489. Lief, adv. dearly; be lief like = it dearly pleases thee, i. e. you like best, 4. 148. Cf. Leue, adv.

Liflode, sb. means of life, food, livelihood, diet, pr. 30, 1. 37. A. S. lif-lád; from lád, a way, modern E. lode. The modern livelihood has gradually replaced the old word liflode. See Prompt. Parv.

Lige, adj. F. liege, 4. 184.

Ligge, I p. s. pres. I lie (iaceo), 5.
417; pr. s. Liggeth, 3. 175; pr.
pl. Liggen, pr. 91; Liggeth, 6. 15;
pr. s. subj. Ligge, 5. 439; pr. pl.
subj. Ligge, 2. 135; pres. part.
Liggyng, 2. 51. A.S. licgan, Du.
liggen.

Likam, sb. body, 1. 37; Lykam, pr. 30. A.S. lie-hama, from lie, the body, and hama, covering or skin. Cf. E. lieh-gate and G.

leichnam.

Likerous, adj. lickerish, delicate, dainty, pr. 30, 6. 268. G. lecker, Du. lekker, dainty; cf. A.S. liceera. a glutton.

Liketh, pr. s. impers. it pleases, 1.
43, 2. 231, 5. 112, &c.; pt. s.
Lyked, pr. 60, 149. Mœso-Goth.
leikan, to please.

Limitoures, sb. pl. friars licensed to ask alms within a limited dis-

trict, 5. 138.

List, pr. s. impers. it pleases, pr. 172, 3. 157; pt. s. Liste, 1. 148; pt. s. subj. Liste, it would please, 5. 400. A.S. lystan, to please; cf. E. list,

Listres, sb. pl. lectors, 5. 138. See the note.

Lith, pr. s. lies (iacet), 1. 124.

Lith, pr. s. lies (mentitur), 3. 155. Lither, adj. defective, vicious, 5. 387; Luther, ill-tempered, 5. 118. A.S. lyore, bad; Sw. lyte, a defect,

Lixto, 2 p. s. pr. liest, tellest lies,

5. 163.

Liste, adv. S. lightly, 4. 161; comp. Li3tloker, 5. 578.

Lobyes, sb. pl. loopies, lubbers, pr. 55.

Loke, v. (1) to look, see, find out, pr. 172, 2, 155; to look up, look about, 4. 60; 2 p. s. pr. Lokestow, lookest thou, 7. 136; imp. s. Loke, 3. 269; pt. s. Loked, 6. 321; Lokyd hym, appeared (1), 5. 189; (2) Loken, v. to look after, guard, 7. 165; Loke, v. to enforce, 6. 319; pr. s. subj. Loke, protect, 1. 207; (3) Loke, v. to look upon, allow, 2. 135. A.S. lócian.

Lokke, sb. S. lock (of a door), I.

200; cf. 5. 604.

Lolled, pt. s. lolled about, 5. 192. Lombe, sb. S. a lamb, 5. 560. Londe, sb. S. land, 3. 135.

Longe, adj. S. tall, pr. 55.

Longeth, pr. pl. belong, 2. 45, 5. 628. Cf. G. gelangen.

Lope, pt. pl. leapt, ran, 4. 153; Lopen, 1. 116, 5. 163; pp. Lopen, 5. 198. See Lepe.

Lorel, sb. good-for-nothing fellow, 7. 136. Also spelt losel.

Lorkynge, pres. part. lurking, 2. 216.

Loseles, sb. pl. good-for-nothing fellows, 6. 124. See Lorel.

Losengerye, sb. flattery, lying, 6. 145. O. F. losanger, to flatter,

Lotebies, sb. pl. concubines, 3. 150. Probably from the root of E. lot.

Lothelich, adj. S. loathsome, I. 116.

Lotheth, pr. s. impers. it irks, causes (us) to loathe, pr. 155.

Louedayes, sb. pl. love-days, days for the settlement of differences by arbitration, 3. 157, 5. 427.

Loues, sb. pl. S. loaves, 6. 285. Loupe, pt. s. leapt away, escaped,

4. 106. See Lope.

Loure, v. to look frowningly, 5. 132; pres. part. Lourynge, 5. 83 Du, loeren; cf. Sc. glowre.

Louryng, sb. frewning, scowling, 5. 34+.

Louted, pt. s. bowed, made obeisance, 3. 115. A.S. hlútan.

Louye, v. to love, 5. 49, 6. 211; pres. s. subj. Louye, pr. 126. A.S. lufian.

Lowed, pt. s. stooped, pr. 129. Lowen, pp. lied, told lies, 5. 95. A.S. leogan, to lie, pp. logen.

Luft, sb. a light, worthless fellow, 4. 62. Spelt lift in Oriel MS. Cf. A.S. lyft, Du. lucht, air; Du. luchtig, airy, light, merry, careless; also Old Du. lucht, O. E. lufte, lifte, left (in sense left hand).

Lumbardes, sb. pl. Lombards, 5.

Luther. See Lither. Lybbyng, 7. 62. See Libbe.

Lyf, sb. (1) life, 1. 202; (2) a living person, man, 3. 292. Very rare in the latter sense, except in Langland, who has it frequently. in the Vita de Dowel, &c. The Icel. lif has the same double

Lyflode, sb. 5. 88, 6. 17. See

Liflode.

Lykam. See Likam. Lyked. See Liketh.

Lyme, sb. S. limb, 5. 99; pl.

Lymes, 6, 126.

Lynnen, sb. S. linden-tree, 1. 154. Lynnen, sb. linen, pr. 219, 1. 18. Lyppe, sb. a portion, part, 5. 250.

See Lappe.

Lyser, sb. list, selvage, 5. 210. F.

lisière.

M.

Macores, sb. pl. mace-bearers, officers of the courts of justice, 3. 76.

Made. See Make.

Maire, sb. F. a mayor, 3. 87; pl. Maires, 3. 94.

Maistre, sb. F. master, 3. 217; pl.

Maistres, 7. 184.

Maistrie, sb. F. mastery, dominion, sway, 6. 329; Maistrye, 3. 228, 4. 135; pl. Maistries, 4. 25.

Make, sb. S. mate, 3. 118. A.S.

maca, a mate.

Make, v. S. (1) to compose poetry, write, 7. 61; pp. Made, composed, 5. 403; pt. s. Made, wrote, 5. 415; (2) to cause, bring about; pr. s. subj. Make it, cause it (to be otherwise), 4. 72, 5. 420; Maketh it, causes it (to be so), 6. 208; pp. Maked, made, 7. 143.

Malos, sb. pl. bags, wallets, 5.-234.

F. malle, E. mail-bag.

Mamely, v. to mumble, prate, 5.21. Cf. Momme.

Manaced, pt. s. F. menaced, 6. 172. Manere, sb. F. manor, 5. 595; pl.

Maneres, 5. 246. Maner, Manere, sb. F. manner,

sort, 5. 25, 7. 96. The word of is generally suppressed after it.

Manered, adj. conditioned, like in character, 2. 27.

Manliche, adj. S. manly, humane, charitable, 5. 260.

Mansed, pp. cursed, 2. 39, 4. 160. A.S. ámánsumian, to curse. Very corruptly used; properly mansumian is to join; amansumian, to disjoin, excommunicate; so that mansed is short for amansed or amansumed; the corruption was readily brought about by confusion with A.S. man, wicked.

Marchen, pr. pl. F. march, go,

pr. 63.

Mase, sb. a confused throng, 1. 6; be mase, a state of confusion, pr. 196, 3. 159. Cf. E. maze.

Masse-pans, sb. pl. pence for saying masses, 3. 223. See Pens.

Maugre, F. in spite of, 2. 204, 6. 69; sb. ill will, 6. 242. F. mal gré; from Lat. male gratum.

Maunged, pp. F. eaten, 6. 260. Mawe, sb. maw, stomach, 5. 124.

A.S. maga, G. magen.

Mayntenaunce, sb. F. support, protection, 5. 253.

Mayntene, v. F. to abet, 3. 90, 184, 6. 37.

Mede, sb. S. (in a good sense) reward, pay, 3. 217, &c.; (in a bad sense) bribery, 2. 131, &c. See 3. 230.

Medeth, pr. pl. pays, 3. 215. Meke, v. S. to humble, 5. 70.

Melke, sb. milk, 5. 444, 6. 185. A.S. meole, Du. melk.

Mellere, sb. S. miller, 2. 111.

Melleth, pr. s. speaks, 3. 104; pt. s. Mellud, 3. 36. A.S. mélan, madelian, Icel. mæla, to speak.

Mono, sb. F. go-between, mediator, 1. 158, 7. 196; pl. Menes, 3. 76.

F. moyen, Lat. medius.

Mone, adj. mean, common, 3.596; pl. pr. 18, 2.55; mene ale, common ale, 6.185. A.S. méne, mean, false, mán, bad; Mosso-Goth. gamains, unclean.

Mene, 1 p. s. pr. I speak, tell, 5. 283; gerund, To mene, to signify, 1. 11, 60. A.S. ménan, to have in mind, tell. E. mean, mind; cf. Lat. mens. See Mongon.

Mened hire, pr. s. bemoaned herself, complained, 3, 169; Mened hem, complained, 6. a. A.S. mænan, to moan, lament.

Mengen, v. to keep in mind, remember, 6. 97. See Mene, v.

Mengen here, v. to remember herself, reflect, 4. 94. A.S. myngian.

Monnes, gen. pl. men's, pr. 198, 5.

Menske, v. to make a man of, to honour, 3. 183. Icel. menska, humanity, virtue, honour. mense, good manners; G. and Du. mensch, a man.

Merciable, adj. F. merciful, 5. 511. Merciment, sb. F. amercement,

fine, I. 160.

Mercy, sb. F. (your) pardon, I. II,

43, 2, 2,

Mercyed, pt. s. F. thanked, 3. 20. Merke, adj. S. dark, murky, I. I. Meschaunce, sb. F. mischance, ill

luck, 3. 166, 5. 92.

Meseles, sb. pl. lepers, 7. 102. O. F. mesel, a leper, from Lat. misellus, dimin, of miser; distinct from G. masern, the measles.

Mesondieux, pl. sb. hospitals, 7. 26. O.F. maison dieu (for

maison de dieu).

Messageres, pl. sb. F. messengers, 2. 27. From Lat. mitto.

Messe, sb. F. the mass, pr. 97; pl. Messes, 3. 251.

Messie, the Messiah, 3. 301.

Mesurable, adj. F. moderate, fair,

1. 19, 3. 254. Mete, v. to mete, measure, pr. 214; 2 p. pr. pl. 1. 175. A.S. metan.

Metelees, adj. meatless, 7. 141. Meteles, sb. (commonly in sing. signification), a dream, 2. 52, 7.

143. See Meten and Dremeles. Meten, v. to dream, pr. II; pt. s.

Mette, 7. 159. A.S. mætan. Mette, pt. pl. S. met, 5. 522, 6. 172. Meyne, sb. F. retinue, household,

1. 108, 3. 24. O.F. magnie,

mainie (spelt 38 ways), Low Lat. maisnada, a family; from Low Lat. mansionata, a household: Lat. manere, to dwell.

Meynpernour, sb. F. lit. a taker by the hand, bail, surety, 4. 112. Used by Occleve, De Regimine Principum, ed. Wright, p. 86.

Meynprise, sb. F. lit. a taking by the hand, bail, security, 2. 196,

4. 88.

Meyntene, v. F. to support, abet, aid in doing wrong, 3. 246; pr. s. and pl. Meynteneth, 3. 149, 166.

Miztful, adj. S. mighty, I. 171. Mnam, sb. Gk. a 'mina,' talent, 6. 243; pl. Mnames, 6. 244.

Mo, adj. more, 1. 115, 5. 246; Moo, 2. 111. A.S. má.

Moder, sb. S. mother, 7. 196.

Modilich, adv. angrily, 4. 173. A.S. mód, mood, passion.

Moebles, sb. pl. F. moveables, goods, 3. 267.

Molde, sb. S. mould, the earth, 2.

186, 7, 96.

Momme, sb. the least sound that can be made, a mum or mumbling with closed lips, pr. 215. Cf. Gk. μû.

Mone, sb. S. moon, 7. 159; a lunation, 3. 325.

Mone, sb. S. moan, 6. 125.

Monelees, adj. moneyless, 7. 141. Moot-halle, sb. a hall of meeting, court, 4. 135. E. mote.

Morther, v. to murder, 4. 55. Mœso-Goth. maurthrjan; cf. E. mar and Lat. mort-em.

Morthereres, sb. pl. murderers, 6. 275.

Morwe, sb. S. morning, 5. 325, 6. 187.

Most, must. See Mot.

Moste, adj. greatest, pr. 67, 1. 7. Mot, 1 p. pl. pr. (we) must, 6. 291;

2 p. Mote, 1. 136, 5. 570; 3 p. Mote, 5. 257; 1 p. s. pt. Most, 7. 106; Moste, 5. 151; pt. s. subj. Moste, might, 4. 112. A.S. ie mót (pres. t.), ie móste (pt. t.), I must.

Mote, sb. F. 2 moat, 5. 595. O.F. mote.

Mote, v. to cite to a law-court, summon, plead, I. 174. A.S. motan, to cite; cf. E. a moot point.

Motoun, sb. F. a 'mutton,' gold

coin, 3. 24. See note.

Motyng, sb. S. pleading, 7. 58.

See Mote.

Mouthen, v. to utter, talk about,
4. 115; pt. s. Mouthed, 6.

240.
Mowe, Mowen, 1 p. pl. pr. (we)
may, pr. 172. 5. 509; 2 p. Mowe,
6. 40; 3 p. Mowe, 3. 217; 2 p. s.
pl. Myste, 3. 28, 6. 225; Mystow
(mightest thou), 1. 170.

Moylere, sb. a woman, a lady, a. 118, 131. O.F. moilier, Lat.

mulier

Muryer, adv. merrier, pleasanter, I. 107.

Myd, prep. with, 4.77, 5.75. A.S. mid, G. mit, Du. med.

Myddes, adj. as sb. midst, 2. 184.
A.S. middes, gen. case of midde, adj. mid.

Mykel, adj. great, 5. 477; much, pr. 201. A.S. mycel.

Mys, sb. pl. S. mice, pr. 147.

Mysbede, imp. s. injure, misgovern, 6. 46. A. S. misbeódan, to bid amiss.

Myschief, sb. F. ill success, mishap, ruin, pr. 67, 4, 72.

Mysdo, v. S. (neut.) to do amiss, transgress, 3. 122; pt. s. (act.) Mysdid, injured, 4.99; pp. Mysdo, 4.90.

Myseise, sb. ill ease, discomfort,

Mysoyso, pl. adj. ill at ease, wretched, 7. 26.

Myshappe, v. to meet with misfortune, 3. 327. Myssayde, pp. evil spoken of, slandered, 5. 69.

Mysshape, pp. as adj. mis-shapen,

Myster, sb. F. employment, occupation, 7. 7. O. F. mestier, Lat. ministerium, F. métier.

Myste, Mystow. See Mowe. Mystful, adj. powerful, 1. 174.

N.

Na, S. no, I. 181; na mo, no more,

Nale; in phr. atte nale = atten ale (at hen ale), at the ale, 6. 117.

Nam (for ne 2m), 2m not, 5. 420. Nam, 6. 241. See Mnam.

Namelich, adv. S. especially, 7. 41,

184. Cf. G. namentlich. Namore (na more), no more, 3.

108. See Na. Naust, adv. not, pr. 80; Noust

Nauste, sb. naught, nothing, 5. 489.

A.S. ná wiht, no whit. Nausty, adj. S.having nothing, very

poor, 6. 226. Ne, conj. nor, pr. 129, &c. A.S.

ne. Nødeler, sb. needle-seller, 5. 318.

Nodos, adv. necessarily, 5. 257; Nede, 3. 225. A.S. neádes, neáde, gen. of neád, need.

Nedle, sb. S. a needle, I. 155. Cf. Du. naad, a seam, Lat. nere, to spin.

Neighed, pt. s. S. nighed, drew near, 6. 301.

Nei3e, adv. S. nigh, nearly, 3. 144 Nel (for ne wil), will not, 1 p. s. pr. pr. 38; Nelle, pr. 109, 4. 191; a p. Neltow, thou wilt not, 6. 158. A.S. nyllan (Lat. nolle), pt. t. 1 p.

ic nelle, 2 p. pú nelt.

Nompno, v. to name, 1. 21; pt. s.

Nempned, 5. 328; pp. Nempned,
2. 178, 7. 153. A.S. nemnan.

Nere (for ne were), were not, pr. 199, 3. 134. Cf. Nam.

Newe, adv. S. anew, 5. 482.

Ney3e, prep. nigh, 5. 94-

Noble, sb. F. a gold coin, worth 6s. 8d., 3. 45, 5. 250.

Noither, conj. S. nor, 1. 130. See Noyther.

Noither, adj. S. neither, 4. 32; of her noither = of neither of

Nolde (for ne wolde), would not, I p. s. pt. 5. 566; pt. s. 6. 238.

See Nel.

Nones, sb. pl. 'nones,' the dinnerhour, 5. 378, 6. 147. The 'nones,' originally at about 3 p.m., were advanced to about 2 p.m., and afterwards to noon. Haydn (Dict. of Dates) says 2 p.m.; and see note to 6. 147.

Nonnes, sb. pl. F. nuns, 7. 29.

Nought, not, pr. 29.

Noumpere, sb. umpire, 5. 337. 'N(o)wmpere, or ownpere. biter, sequester. - Prompt. Parv. O. F. nonper, without equal (Roquefort). See Tyrwhitt's note on nompere in Chaucer.

Nouthe, adv. now, 3, 288, 6, 208. A.S. nú þá, just now; cf. Prov.

E. now then.

Noust, adv. not, 7. 180; Nouste, 6. 130.

Now, adv. now that, 5. 143.

Noyen, v. to annoy, injure, harm, 5. 583; pr. pl. Noyeth, 2. 126; pp. Noyed, 3. 188. O.F. nuire, noire, Lat. nocere.

Noyther, conj. neither, 4. 130; adv.

5. 184.

Nym, imp. s. take, 6. 43; imp. pl. Nymmeth, 6. 15. A.S. niman, G. nehmen, Du. nemen. Hence E. numb.

Nyuelynge, pres. part. sniveling, 5. 135. Cf. neese for sneeze.

Nys, (for ne is), is not, 5. 455. See Nam.

Ny3t-olde, adj. pl. a night old, not freshly gathered, 6. 310.

O, adj. one, 2. 30, 3. 237; On, 3. 237.

Obrode (lit. on broad), abroad, 5. 140. A. S. brád, broad.

Of, prep. fcr, 2. 1, 3. 21, 5. 126, 473, 486; by, 7. 153; some of, 6. 98; in return for, 6. 129; of more, besides, 6. 38.

Ofsent, pt. s. sent for, 3. 101. Cf.

Lazamon, vol. ii. p. 235.

On, prep. in, 7. 107; on auenture in case, 3. 66.

One, adv. only, 1. 170. A.S. ána, only.

Ones, adv. once, 2. 227, 6. 76; Onis, pr. 213; at ones, at once, 5. 516. A.S. ánes, gen. of án, one.

Or, adv. ere, pr. 155, 6, 87. See

Ordeigned, pt. s. F. ordained, 5. 167; Ordeygned, pr. 119.

Ordre, sb. F. order, rank, I. 104, 6. 168; pl. Ordres (foure), pr. 58.

Orientales, sb. pl. sapphires, 2.14. The precious stones called by lapidaries Oriental Ruby, Oriental Topaz, Oriental Amethyst, and Oriental Emerald, are red, yellow, violet, and green sapphires, distinguishable from the other gems of the same name which have not the prefix Oriental, by their greatly superior hardness, and greater specific gravity.'—English Cycl. s.v. Adamantine Spar.

Otes, sb. pl. oats, 4.38. A.S. áta,

an oat.

Other, conj. S. or, 3. 304, &c.

Otherwhiles, adv. sometimes, 5. 557; Otherwhile, pr. 164.

Ouerlede, v. S. to domineer over,

3. 314.

Ouerlepe, v. S. to outrun, catch, seize, pr. 199; pt. s. Ouerlepe, pr. 150. Cf. Lat. insultare, from salere,

Ouermaistrieth, pr. s. overmasters, 4. 176.

Ouersen, v. to oversee, 6. 115; pp. Ouerseye (me), overseen, i.e. forgot myself, 5. 378. Halliwell quotes from Cotgrave—'almost drunke, somewhat overseene.'

Oures, sb. pl. F. 'hours' of the

breviary, pr. 97.

Owe, I p. s. pr. I owe (glossed in the MS. by debeo), 5. 476; pt. s. Ouste, ought, 5. 120. A.S. agam, to own, pt. t. ie ahte; Mcso-Goth. aigan, to have, own. E. owe, own, are two forms of the same infin., and ought, owed, of the same pt. t.

P.

Paknedle, sb. a strong needle, such as is used for sewing up packages,

Paleys, sb. F. palace, 2. 23.

Palfrey, sb. a palfrey, horse, 2. 189. Low Lat. paraweredus, from veredus, a postnorse; which has also given rise to G. pferd. See Diez and Ducange.

Palmere, sb. F. a palmer, 5. 542; pl. Palmers, pr. 46, 6. 66.

Panel, sb. F. 3. 315. 'The pannel of a jury is the slip of parchment on which the names of the jurors are written.' (Wedgwood.)

Panne, sb. S. the brain-pan, skull,

4. 78.

Parcel-mele, adv. by parcels at a time, retail, 3. 81. The M.E., euding-mele, by parts, is the A.S. ending-mélum, which is the dat. pl. of mél, a part. Cf. M. E. flokmele, by flocks, poundmele, by pounds. See Poundmel.

Pardonere, sb. F. a seller of pardons, 2. 108; pl. Pardoneres,

3, 219.

Pare, v. F. to pare, cut down, 5.
243. F. parer, to trim.

Parfourned, 1 p. s. pt. F. performed, 5. 405, 607.
Paroschienes, sb. pl. F. parishioners,

pr. 89; Parochienes, 5. 426.

Partie, sb. F. part, 1. 7.

Passynge, i.e. over, above, 5. 422. Patentes, sb. pl. F. letters of privilege (so called because open to the inspection of all men), 7. 194.

Paye, sb. pleasure; to paye = to his pleasure, so as to please him, 5. 556. (A common phrase.) F. paye, from Lat. pacare, to satisfy, It. pagare.

Paye, v. F. to please, satisfy, 6.311.

See above.

Payn, sb. F. bread, 7. 121; Payne, 6. 152.

Paynym, sb. a pagan, Saracen, 5. 523. Low Lat. paganismus, whence O.F. paiennisme, the land of pagans. Lat. pagus, a village,

Peces, sb. pl. F. cups (lit. pieces).
3. 89. Pece, cuppe. Crater.

(Prompt, Parv.)

Pedlere, sb. a pedlar, 5. 258. Also spelt peddare, peddere, one who goes about with a ped. i.e. a basket. See Ped in Halliwell, and 'Pedde, idem quod pannere,' in Prompt. Parv.

Pees, sb. F. peace, I. 150, 3. 220. Pees, sb. a pea (sing.) 6. 171: pl. Pesen, 6. 198; Peses, 6. 189. A.S. piss, F. pois, W. pys, Lat. pisum. The A.S. sing. is pise, the pl. pisan; the modern form is corrupt.

Peired, pp. F. impaired, injured, 3.

127. See Apeyre.

Pelet, sb. 2 pellet, a stone ball, 5. 78. Pellets, used for the old war-missiles, were large balls of stone, of course frequently of a pale-white colour. See Prompt. Parv., and Ch. Ho. Fame, iii. 553.

Pelure, sb. fur, 2. 9. 3. 294. O.F.

pelure, fur; Lat. pellis.

Penaunt, sb. F. penitent, 4. 133.

Pens, sb. pl. pence, 2. 222, 3. 161. Peny, sb. a penny, 1. 47, 6. 282; pl. Penyes, pr. 212; Pens, 2. 222.

Peny-ale, sb. ale sold at a penny a gallon, small beer, 5. 220. Stow's Chron. p. 218.

Percil, sb. parsley, 6. 288. persil, Gk. πετροσέλινον.

Pere, sb. F. a peer, equal, 3. 204; pl. Peres, 7. 16. Lat. par.

Peren, v. to appear, pr. 173. O.F. parer, Lat. parere.

Perkyn, sb. Peterkin, little or dear

Piers, 6. 25.

Peronelle, a name, 5. 26; gen. Pernelles, 4. 16. Lat. Petronilla. St. Petronilla's day was May 31.

Persones, sb. pl. parsons, 3. 149. 5. 142. Mid. Lat. persona ecclesiæ, the person of the church in a parish; an etymology of which there is no doubt, though often needlessly denied.

openly, evidently, Pertly, adv. 5. 23; Pertliche, 5. 15.

Apertly.

Pesecoddes, sb. pl. peashells, with the peas in them (peas were often boiled in the shells), 6. 294. See Pees. A.S. codd, a bag.

Pese-lof, sb. loaf made from peas, 6. 181.

Pesen, Peses. See Pees.

Peter, interj. by Saint Peter, 5. 544, 7. 112, 130.

Petit, adj. F. small, 7. 57.

Peynen hem, v. give themselves trouble, take pains, 7. 42.

Peynten, v. F. to paint, 3. 62. Peys, sb. weight, 5. 243. O.F. peis, F. poids, Lat. pensum.

Picche, v. to pierce, peck, pick, divide with a sharp point, 6. 105. A.S. and F. pic, a point; E. peak, pike, pick-axe, peck.

Pies, 7. 194. See the note.

Piked, pt. pl. picked with a sharp instrument, hoed (as we should now say), 6. 113. See Picche.

Piloure, sb. F. pillager, robber, 3 194. O.F. piller, to rob, to peel, Piones, sb. pl. F. seeds of the peony

5. 312. Gk. παιωνία.

Piries, sb. pl. F. pear-trees, 5. 16 Lat. pyrus. (Chaucer.)

Pitaunce, sb. F. pittance, 5. 270. Platte hire, pt. s. threw herself flat, 5. 63. F. plat, Sw. and G. platt, flat.

Plede, v. F. to plead, 7. 42; pt. pl. Plededen, pr. 212; Pleteden,

Pleyne hem, v. F. to complain, 3. 167; pt. s. Pleyned hym, 6. 161; pt. pl. Pleyned hem, pr. 83. Pleyne, adj. F. full, 7. 103.

Pleyntes, sb. pl. F. complaints.

pleas, 2. 177.

Plisted, pr. pl.; plisted hem = joined (pledged) themselves, pr. 46. Plomtrees, sb. pl. S. plum-trees.

5. 16.

Plowfote, plough-foot, sb. 6. 105. The plough-foot is part of a plough, formed like a staff, propping up the beam so as to regulate the depth of the furrows. In a modern plough, small wheels are used instead. See the note.

Podyng-ale, sb. a kind of ale, 5. 220. See the note.

Poeple, sb. pl. E. people, I. 5, 2.

Poised, pt. s. weighed, 5. 217. See

Poke, sb. a bag, 7. 191. A.S. pocca, a pouch.

Poletes, sb. pl. pullets, 6, 282. F. poulet, from Lat pullus.

Polsche, v. F. to polish, 5. 482.

Ponfolde, sb. a pinfold, 5. 663. A.S. pund, a pound, a fold.

Poraille, sb. the poor people, pr. 82. O. F. pouraille (Roquefort).

Pore, *adj*. poor, pr. 84, 3. 81. Poret, sb. a kind of leek, 6. 300; pl. Porettes, 6. 288. O.F. poret, F. porreau.

Portatyf, adj. portable, hence quick, light, 1. 155.

Possed, pt. s. pushed, pr. 151.

pousser, Lat. pulsare.
Possessioneres, sb. pl. 5. 144. See

Posteles, sb. pl. apostles, 6. 151.
[Other passages shew that postles = apostles; but the reason for its

use here is not clear.]

Potagere, sb. F. a maker of pot-

tage, 5. 157.

Pouere, adj. F. poor, I. 173.

Poundmel, adv. by pounds at a

time, 2, 222. Cf. Parcelmele. Pouste, sb. power, 5, 36. O.F.

poeste, Lat. potestas.

Preise, v. F. to appraise, value, 5. 331; pt. s. Preysed, praised, 6. 110; pt. pl. Preyseden, 7. 38.

Prontis, sb. an apprentice, 5. 202; pl. Prentis, 3. 224, 5. 317. F. apprentis, a learner, from Lat. prehendere.

Prentishode, sb. apprenticeship,

5. 256.

Prest, sb. a priest, 7. 112.

Prest, adj. ready, 6. 199. O.F. prest, F. prêt.

Prestest, adj. readiest, 5. 558.

Prestly, adv. quickly, 6. 95. Preue, v. F. to prove, 5. 43; pt.s.

Preued, 7. 168; pp. Preued, 4.

Pris, sb. F. price, value, 2. 13.

Prisounes, sb. pl. F. prisoners, 7. 30; Prisoneres, 3. 136. O.F. prison, a prisoner.

Prouendreth, pr. s. provides for, provides with prebends, 3. 149.
'Provendre. Bénéfice ecclésiastique.' (Roquefort.)

Prouinciales, adj. pl. provincial,

7. 191.

Prouisoures, sb. pl. provisors, persons nominated by the Pope to livings not vacant, 2. 170, 3. 146.

Pruyde, sb. S. pride, pr. 23. Pryue, adj. familiar, 2. 23; pl. intimate, 2. 63; Pryues, pl. adj. as sb. secret friends, 2. 177.

Pukketh, pr. s. pokes, pushes, 5.
620; pt. s. Pukked, incited, 5.
643. Du. poken, to poke.

Pult, pt. s. put, 1. 125. Pult for put

is not uncommon.

Purfil, sb. the embroidered or furred trimming of a dress, 4.116; Purfyle, 5.26. F. pourfiler, to work on an edge, embroider with thread; It. filo, a line, edge. Hence our profile.

Purfiled, pp. trimmed (with fur),

2. 9.

Purs, sb. 2 purse, bag. 5. 192, 311. F. bourse, Gk. βύρσα.

Purtenaunces, sb. pl. F. appur-

tenances, 2. 103.

Purtraye, v. to portray, draw, 3. 62. F. pourtraire, from Lattrahere.

Puttes, sb. pl. lit. pits; hence, dungeons, 5. 412. Du. put, Lat. puteus.

Pyke, sb. a staff with a spike, 5. 482. See Picche.

Pykoys, sb. 2 pickaxe, 3. 307. O.F. piquois, from pic, 2 pike.

Pyk-staf, sb. a staff with a spike, 6. 105. See Pyke.

Pyne, sb. pain, 2. 103. A. S. pin pain.

Pynned, 1 p. s. pt. fastened, 5. 213.

A S. pyndan, to shut in, pen in.

Pynynge-stoles, sb. pl. stools of punishment, 3. 78. See Pyne.

Q.

Quarteroun, sb. 2 quarter, 5. 217. See Halliwell.

Quat;, (for Quath), pt. s. quoth, said, 6. 3; Quod, 3. 111, &c. A. S. cweðan, to speak; pr. t. ic cweðe, pt. t. ic cweðe.

R.

Radde. See Rede. Ragman, sb. a papal bull, with many seals of bishops attached, pr. 75. A ragman or ragman-roll means a document with a long list of names, or with numerous seals. See Halliwell, for a long note upon it; and Dyce's Skelton, ii. 335. Hence E. rigmarole, which see in Wedgwood.

Rakyer, sb. a raker, a scavenger, 5. 322. A. S. racian, to rake.

See Liber Albus, p. 34.

Rape be, imp. s. make haste, 4. 7, 5. 399; 2 p. pl. pr. subj. Rape 30w, 6. 120. Icel. hrapa, to rush.

Bappe, v. to strike, beat (down), 1. 95. Sw. rappa, to beat.

Rathe, adv. S. early, soon, 3, 73; comp. Rather, 4, 5, 5, 263; sup. Rathest, soonest, 5, 342. A.S. krave, soon.

Ratonere, sb. a rat-catcher, 5. 322.
Ratoun, sb. a small rat, pr. 167;
Raton, pr. 158; pl. Ratones, pr.
146. F. raton. The F. -on is often
a diminutive ending, though the
It. -one is commonly augmentative.
Cf. Span, raton, ratona.

Rauste, pt. s. raught, reached, got, pr. 75: extended himself, in pass. sense, was extended, 4. 185. A.S. rácan, to reach, extend, pt. t. ie

ræhte. Cf. Sc. rax.

Rayes, sb. pl. striped cloths, also called cloths of raye, 5. 211. F. raie, 2 stripe, streak, Lat. radius.

Reoche, v. S. to reck, care, 4. 65; pr. s. Reccheth, 6. 122.

Reconforted, pp. F. comforted

again. 5. 287. Recorded, pt. pl. gave opinion, 4.

157.

Recrayed, pp. recreant, craven, 3.
257. O.F. recroire, to give up one's faith, to be beaten, whence O.F. recreu, O. It. ricreduto, pp. beaten, O.F. recréant, O. It. ricredente, pr. p. a recreant. See Recreant in Wedgwood. Recrayed occurs in Skelton, i. 189.

Rede, v. (1) to advise, 4. 9, 29; 1 p. s. pr. Rede, 1. 173, 7. 181; imp. s. 4. 113; pt. s. Radde, 5. 46, 125; Redde, instructed, bade, 5. 485: (2) to read, 7. 106; 2 p. s. pt. Reddestow, readest thou, 3. 257; pt. s. Redde, 3. 334. A.S. rædan, to counsel, read; G. reden. Cf. A. S. ræd, advice, G. rath.

Redyngkyng, sb. one of a class of feudal retainers, who held their land by serving their lord on horseback, 5. 323. They were also called Rodknightes. A.S. ridend, one who rides, a chevalier, rád-cniht, a riding youth, soldier. Regne, v. F. to reign, 3. 283.

Regratere, sb. one who sells by retail, 5. 226; pl. Regrateres, 3. 90. F. regrattier, It. rigattiere, a huckster; cf. Span. regatear, to wriggle; also to haggle, sell by retail.

Regraterye, sb. F. selling by retail, 3.83.

Regystreres, sb. F. registrars, 2.173. Reherce, v. to repeat, declare, 7, 190; imp. s. 5.182; pt. s. Reherced, repeated, pr. 184, 5. 61. O. F. rehercer, to repeat (Roquefort).

Rekne, v. to reckon up, 1. 22; 2 p. s. pr. subj. 5. 277. A. S. reccan,

to order, direct.

Releue, v. F. to relieve, 7. 32.

Religioun, sb. F. religious orders, 5. 46, 6. 153, 7. 32.

Renable, adj. loquacious, pr. 158.
Some MSS. have resonable, which also has the same meaning; from F. raison, M. E. reson, which often means talk. But the Norfolk word is runnable, evidently (falsely) connected with the verb to run.

Benke, sb. a man, pr. 192, 5. 399; pl. Renkes, 7. 181. A. S. rinc, a warrior.

Renne, v. to run, pr. 166, 3. 213; pr. pl. Rennen, 2. 182. A. S. rennan, G. rennen.

Renne-aboute, sb. Run-about, 6.

Rental, sb. 6. 92. Properly, a schedule or roll containing an account of the rents of an estate. A remissioun on that rental = a release from rent as recorded in the rental.

Renten, v. to provide with rents, endow, 7. 32. Cf. F. rendre, Lat. reddere.

Repentedestow, 2 p. s. pt. repentedst thou, 5. 232.

Repentestow be, 2 p. s. pr. repentest thou, 5. 449.

Rerages, sb. pl. arrears of debt, 5. 246. Also spelt arerages.

Rest, pr. s. (contr. from resteth), pr. 171.

Restitue. v. F. to make restitution, restore, 5. 281.

Retenauns, sb. sing. retinue, 2. 53. Also spelt retenaunce.

Roue, sb. a reeve, steward, bailiff, 2. 110; gen. Reues, 5. 427. A.S. gerefa.

Reulen, pr. pl. F. rule, 7. 10. Lat. regula, a rule.

Reumes, sb. pl. realms, 7. 10. O.F. reaume, F. royaume, formed as if from a Lat. regalimen.

Reuthe, sb. ruth, pity, 1. 173, 4. 108, 5. 434. A.S. hreew, sorrow, hreowan, to grieve; Icel. hrygo, ruth, sorrow.

Rewarde, v. to recompense (whether good or evil), 3. 316. O.F. rewarder, from the Teutonic root of ward or guard.

Rewe, imp. s. have pity, 5. 475. See Routhe.

Rewlyng, sb. ruling, pr. 127.

Rewme, sb. realm, pr. 177. Reumes.

Royne, sb. rain, 3. 207. 'Reyne. Pluvia.' (Prompt. Parv.) A.S., G. and Du. regen, Moeso-Goth,

Ribanes, sb. pl. rows forming a

band, either of gold lace or of precious stones, 2, 16. Cf. Du. riigen, to lace rijgliif, stays, rijgsnoer, lace; from Du, rij, G. reik 2 row, and band. (So Wedgwood: but very doubtful.)

Ribaudes, sb. pl. F. profligate men, sinners, 5. 512. See Ribald in Wedgwood, and note to the line.

Ribaudye, sb. F. ribaldry, sin, pr.

Ribibour, sb. a player on the ribibe or rebeck, a kind of fiddle; from the Arab. rabáb; 5. 322. It is said to have had three strings, to have been played with a bow, and to have been introduced into Spain by the Moors.

Ricchesse, sb. sing. F. riches, wealth, 2. 17, 3. 90; pl. Ricches-

ses, 3. 23.

Ritt, pr. s. (contr. from rideth), rides, 4. 13; is moving about, running about, pr. 171; in 4. 24, we must also read rit, not ritte; see Critical Note.

Ristful, adj. S. just, pr. 127, 1. 54; pl. righteous, 4. 157, 3. 241.

Ristfullich, adv. justly, 4. 172.

Robyn hood, 5. 402.

Rode, sb. the rood, crucifix, 2. 3, 4. 134, &c. A.S. ród, a crucifix.

Rolle, pr. s. subj. to enrol, register, 5. 278.

Romares, sb. pl. pilgrims to Rome, 4. 120. O. Fr. romier, It. romeo, a pilgrim to Rome.

Rome-renneres, sb. pl. runners to Rome, 4. 128. See last word. Roos, I p. s. pt. S. rose, 5. 234. Ropere, sb. a rope-maker, 5. 323. Roste, sb. roast meat, pr. 229.

Rotes, sb. pl. S. roots, 6. 105. Rotland, i. e. Rutland, 2. 110.

Rouned, pt. pl. whispered, 5. 333; pr. s. Rowneth, 4. 13; pres. part. Rownynge, 4. 24. A.S. rúnian, from run, a rune, a mystery.

Route, sò. a troop, company, pr.

146. 4. 168. O. F. route, G. rotte, a troop; cf. Provençal rota, tumult.

Rusty, adj. filthy, foul, 6. 75. Rybaudoure, sb. a teller of loose

tales, 6. 75. See Ribaudes. Rychen, pr. pl. grow rich, 3. 83. Ryflynge, sb. plunder, 5. 238. Cf.

Ryflynge, sb. plunder, 5, 238. Cf. E. rifle, raffle, Du. riff, G. raffel, a rake, G. raffen, to seize, sweep off, O. F. riffler, to snatch.

Rymes, sb. pl. rimes, 5. 402. F. rime, It. rima, A. S. rim, E. rime (now misspelt rhyme, through con-

fusion with rhythm).

Ryne, i. e. the Rhine, pr. 229.

8.

Sadder, adv. more soundly (with reference to sleep), 5.4. Cf. W. sad, firm; from A. S. sæd.

sad, firm; from A. S. sæd. Sadnesse, sb. firm faith, confidence,

7. 150. See above. Safferes, sb. pl. sapphires, 2. 13. Safte, sb. F. safety, 7. 36.

Salamon, i. e. Solomon, 3. 330; gen. Salamones, 7. 137. The Lat. form is Salomo.

Salmes, gen. sing. psalm's, 3. 247. Sapience, the apocryphal book of

Wisdom, 3. 330.

Baracones, sb. pl. Arabians, 3. 325. Derived from Arab. sharkeyn, i. e. 'Eastern people.' The name Saraceni occurs in Pliny (vi. 7).—Eng. Cycl.

Sarmoun, sb. F. sermon, 3. 93. Bauacioun, sb. F. salvation, 5. 126.

Sauf, adj. F. safe, 7. 51.

Sauoure, sb.delight, pleasure, 7.148. O. F. savour, sav.r, Lat. sapor. Mr. Wright explains it by 'knowledge,' as if from F. savoir, but this is not borne out by other passages in Mid. E., whereas the meaning given is so. See 6. 264—to sauoure with thi liftes, to please thy lips with (by its nice taste).

Sauter, sb. psalter, 2. 37, 7. 40; gen. Sauter, 5. 282.

Saustne, v. become reconciled, 4.2. Cf. A.S. sakilian, to reconcile, from saht, peace. The ending -ne (Mœso-Goth. -nan) gives it a passive signification.

Bawes, sb. pl. sayings, 7. 137. A.S.

sagu, a tale.

Say, pt. s. 1 p. I saw, 5. 10; spelt saw in preceding line. See Seigh.

Schendeth, pr. pl. harm, injure, disgrace, 6. 175; Schenden, 2.125.

A. S. seendan, to disgrace.
Schete, sb. a loose bit of cloth,

such as a skirt of a garment or a sheet, 5.108. Mœso-Goth, skauts, the hem of a garment, A.S. seeát, the skirt of a garment, a sheet.

Schrape, pr. s. subj. S. scrape, 5.

124.

Schrewe, sb. a shrew, a cursed or depraved one, a sinner, pr. 196, 4. 110. Cf. M. E. schrewe, to beshrew, to curse.

Schyroue, sb. 2 sheriff, 2. 163. A.S. scir-gerefa, 2 shire-reeve,

sherifi

Souste, 7, 166. See Seketh.

Secte, sb. a suit, applied both to a suit of clothes and to a sect or following of people (like our suite), 5. 498. See the note.

Seel, sb. F. a seal, pr. 78, 3. 145;

11. Seles, pr. 69.

Seem, sb. S. a horse-load, 4. 38.

'A sack of eight bushels is now called a seam, which was a horse-load; hence, generally, a load, a burden.' (Bosworth's A. S. Dict.) Cf. G. saum, a burden, F. sommier, a sumpter or pack-horse.

Segge, sb. a man, 3. 63, 5. 127.
A. S. seeg, a man, Icel. seggr, a

Seggo, v. to say, 5. 617. A.S. seegan.

Sei, v. to say, 2. 67; 2 p. s. pr.

Seist, 6. 232; pt. pl. Seiden, 2.

Seigh, pt. s. 1 p. I saw, pr. 50, 6.
237; Seighe, 7. 140; Sei3, pr.
230; pt. s. Sei3, 2. 188; Seighe,
5. 505; infin. Seen, 4. 86.

Seketh, imp. pl. seek ye, 5. 58. See Seche.

Selde, adv. seldom, pr. 20, 5. 127; Selden, 7. 137. A. S. seld, seldan.

Seleth, pr. pl. seal, 3. 147. Selke, sb. silk, pr. 210. Lat. sericum, Gk. σηρικόν, belonging to the Seres (Chinese).

Sollos, sb. pl. F. cells, pr. 28.
Solue, pron. himself, 1. 202. Cf.
G. selbst.

Seme, sb. 3. 40. See Seem.

Sendal, sb. a kind of thin rich silk, 6. II. F. sendal, lt. cendalo, Low Lat. cendalum.

Seriaunt, sb. F. serjeant, 3. 293; pl. Seriauntz, pr. 211. Lat. seruiens (ad legem).

Serke, sb. a sark, shirt, shift, 5. 66. A. S. serce, syrce, Dan. særk.

Sestow, seest thou, I. 5.

Seten, pt. pl. S. sat, 6. 117, 195. Seth, 1 p. pl. pr. (we) see, 3. 216.

Botte, I p. s. pr. I set, place, reckon,
7. 194; pt. s. Sette, 6. 171; infin.
Sette, to plant, 7. 6; pp. Sette,
placed, 6. 48. A. S. settan.

Soweth, pr. pl. follow, pursue, pr. 45; Suweth, 5. 60. O. F. suire, sevre, Lat. sequi. Cf. E. sue.

Sey, 1 p. s. pr. I say, 6. 286. See Segge, v.

Seygh, 1 p. s. pt. I saw, 5. 542. See Seigh.

Seyn, v. to say, pr. 189; a p. pl. pr. Seyne, 6. 131.

Soyned hym, pt. s. blessed himself, 5. 456. O.F. seigner, signer, to make the sign of the cross, Lat. signare, from signum.

Shaltow, i. e. shalt thou, 5. 579. Shamedest, 2 p. s. pl. didst bring shame upon, 3. 189. Shapeth, pr. s. causes, disposes, 7. 67; determines, 1. 159; 1 p. s. pl. Shope me, arrayed myself, pr. 2; pl. pl. Shope, disposed, ordered, pr. 122; Shopen hem, arrayed themselves as, made themselves, pr. 57. A.S. scapan, to shape, form.

Shedyng, sb. dispersion, scattering; for shedyng = to prevent scattering, 6. q. A.S. sceidan, to disperse.

Shenfullich, adv. shamefully, 3. 275. The full form is shendfullich, as written in other MSS A. S. scendan, to reproach.

Shendeth, pr. s. corrupts, brings reproach on, ruins, 3. 154; pp. Shent, ruined, 3. 134, 4. 174. See last word.

Shepe, sb. 2 shepherd, pr. 2. See the note.

Shette, pt. s. shut, 5.611. A.S. scyttan, to shoot a bolt, to lock.

Shireues, sb. pl. 2. 58. See Schyreue.

Shodde, pp. shod, 2. 163. Sholdest, Sholde. See Shul.

Shonye, v. to shun, avoid, pr. 174; 1 p. s. pr. I get out of the way, 5. 169. A. S. seunian, to shun.

Shope, Shopen. See Shapeth. Shrewe, sb. the cursed one, Satan, I. 127; a sinner, 5. 471. See Schrewe.

Shrewednesse, sb. sin, 3. 44. Shroudes, sb. pl. garments, rough outer clothes, pr. 2. A.S. scrud, a garment, shroud.

Shryue, v. to shrive, confess, pr. 64; Shryuen, pr. 89; pt. s. Shroue, 3. 44; pp. Shryuen, 5. 309. A. S.

scrifan, Sw. skrifta.

Shull, Shulle, Shullen, I, 2, and 3 p. pl. pr. shall, 3. 34, 5. 578, 7. 162; 2 p. s. pt. subj. Shulde, shouldest, oughtest, 6. 49; pt. pl. Shulden, should, ought to be, 7. 13. A. S. ic sceal, pl. we sculon, pt. t. ic sceolde.

Sibbe, adj. akin, related to, 5. 634. A. S. sib, peace, relationship; Mœso-Goth. sibja, relationship; G. sippe, kindred.

Siker, adj. certain, sure, I. 130, 3. 50. A. S. sicor, from Lat. se-

curus, variant of securus.

Sikerere, adv. more securely, 5. 509. Sikerly, adv. with certainty, surely,

Sikul, sb. a sickle, 3. 306. A. S.

sicel, sicol.

Silke, sb. silk, 6. II. See Selke. Bire, sb. F. father, pr. 189. O. F. sire, seigneur, from Lat. senior.

Sisoure, sb. 2 person deputed to hold assizes, 2. 164; pl. Sisoures, 2. 62, 3. 133. Low Lat. assisarii. from ad and sedere, to sit.

Sith, Sitthe, Sithen, adv. and conj. since, pr. 64, 4. 14, 7. 94. A. S. síðða, síððan, afterwards, after that, since; sio, adv. late; sio, sb. a turn, a time. Cf. G. seit, since. See Sithes.

Sithe, sb. a scythe, 3, 306. A.S.

Sithenes, adv. afterwards, 7. 25; Sitthenes, 6. 65. See Sith.

Sithes, sb. pl. times, 5. 431; Sythes, 5. 441. A. S. sio, a turn, time, journey, Mœso-Goth. sinth, a time, a journey.

Sitten, v. to cost (lit. to sit), 3. 48. Cf. our phrase, to stand one in a

large sum.

Sklayre, sb. a veil, 6. 7. Cf. G. schleier, Du. sluijer, Sw. slöja.

Sleen, v. to slay, 3. 285; imp. s. Slee, 3. 264. A. S. sleán, slagan, G. schlagen, to strike.

Slepe, 1 p. s. pt. I slept, 5. 382; 2 p. s. pr. Slepestow, I. 5; pp. Sleped, 5. 4. A. S. slæpan, pt. t. ic slép.

Slouth, sb. S. sloth, 2. 98; Slouthe,

pr. 45.

Slombred, I p. s. pt. S. I slumbered, pr. 10.

Slyken, pr. pl. render sleek 2. 98. Halldórsson gives Icel. slikja, to polish; cf. Icel. sleikja, to lick, E. slick, sleek.

Smerte, pr. pl. subj. smart, suffer, 3. 167. Cf. G. schmerz.

Smythye, v. to forge, 3. 305; pr. s. Smytheth, 3. 322. A.S. smidian, to forge.

Soffre, imp. s. suffer, permit, 3.

Soft, adj. S. mild, warm, pr. I. Sokene, sb.explained by Mr. Wright

as 'a district held by tenure of socage, 2, 110. Bosworth explains the Law-Latin word soca as a 'lordship enfranchised by the king, with the liberty of holding or keeping a court of his socmen or socagers, that is, of his tenants, whose tenure is hence called socagium, in Eng. socage.' See A. S. sóc in Bosworth.

Solfe, v. to sol-fa, i.e. sing by note, to call over the notes by their names, viz. ut, re, mi, sol, fa, &c., 5. 423. Dyce's Skelton, ii. 94.

Some dele, partly, 5. 438. See Dele. sb.

Somer-game, sb. a summer-game, 5. 413. See the note.

Somme, adj. pl. some, pr. 31, 222; dat. pl. to some, 3. 284. In 3. 13 it means 'some of them;' see note. Connected with same, and A. S. sam, together. Sam is the Greek aµa, Lat, simul; the base of G. sammeln, Eng. assemble.

Sompne, v. F. to summon, 2. 158, 3. 314. Lat. summoneo.

Sompnoure, sb. F. a summoner or somner (an officer who summons delinquents to appear in an ecclesiastical court; now called an apparitor), 4. 167; pl. Sompnoures, 3. 133. See Chaucer's Prologue.

Sonde, sb. 3. 349. Explained as a mission, sending, by Mr. Wright; but I feel sure that the

true sense is—that which is sent, viz. a present; cf. Dan. sending, a gift, a present, from sende (A.S. sendan) to send. In Mid. Eng. sonde also means a portion of food sent in a dish, a present of viands. Observe the context.

Songen, pt. pl. S. sang, 5. 345, 6.

117.

Songewarie, sb. the interpretation of dreams, or more properly, observation of dreams, 7. 148, 150. O. F. songe, Lat. somnium, and O. F. warir, garir, A.S. warian, to guard, ward, keep.

Sonne, sb. S. the sun, pr. 1, 6, 328. Sonnest, adv. soonest, 1, 70, 3.

281.

Sori, adj. sorry, miserable, pr. 45. Soth, adj. S. true, 5. 282, 6. 131,

7. 07.

Sothe, sb. S. truth, sooth, 4. 2, 5. 569; pl. Sothes, 3. 281. A. S. soo, truth.

Sothly, adv. S. truly, 5. 241; Sothely, 3. 189; Sothelich, 3. 5.

Sothnesse, sb. S. truth (used as a

proper name), 2. 24, 188. Souereygne, adj. F. excellent, pr. 159. O.F. sourain, from O.F.

soure, Lat. supra, above. Souereynes, sb. pl. superiors, lords,

Soule, gen. sing. soul's; hence soule hele = soul's health, 5. 270.

Soupen, v. to sup, 2. 96; Soupe, 6. 220. F. souper, G. saufen, to sup, sip. Cf. Icel. saup, soup.

Soure, adv. bitterly, 2. 140. Icel. súrr, W. sur, G. sauer, Du. zuur.

Souteres, sb. pl. cobblers, shoemakers, 5. 413. A.S. sútere, a shoemaker (Lye), probably borrowed from Lat, sutor. This seems more likely than Mr. Wedgwood's derivation from F. savetier.

Souteresse, sb. a female shoemaker or shoe-seller, 5. 315.

Sourte, sought. See Seche.

Sowe, v. S. to sow (seed), 7, 6; pp. Sowen, 6, 5.

Spede, v. to speed, i. e. succeed, thrive, prosper, 3. 270, 5. 601.

Sperhauke, sb. a sparrow-hawk, 6.

Spiceres, sb. pl. sellers of spices,

grocers, 2. 225.

Spices, sb. pl. spices, 5. 311. F. épice, O.F. espisce, espece, from Lat.

species.

Spille, v. to destroy, ruin, 3. 308; Spilleth, pr. s. spoils, 5. 41; Spille, imp. s. destroy, 3. 270. A. S. spillan, Du. spillen, Sw. spilla, E. spill, to waste.

Spiritualte, sb. F. spirituality, spiritual authority or influence,

5. 148, 149.

Sprynge, sb. a switch, springy rod, 5. 41.

Spynnesteres, sb. pl. S. women engaged in spinning, 5. 216.

Stable, v. to render firm or stable, to cause to rest, I. 120.

Stede, sb. stead, place, pr. 96, 6. 63; pl. Stedes, places, 5. 48. A.S. stede.

Stekye, v. to stick fast, remain closed, I. 121. A. S. stician, to pierce, also to stick, adhere; G. stecken, Sc. steik.

Sterres, sb. pl. S. stars, 7. 160.

Stile, sb. 2 stile, 5. 201.

Stokkes, sb. pl. S. the stocks, 4. 108, 5. 585.

Stole, sb. S. a stool, 5. 394.

Stonden, Stonde, v. to stand, I. 121, 6. 114.

Stories, sb. pl. F. histories, 7. 73. Streyte, adv. straitly, strictly, pr. 26. O.F. estroit, Lat. strictus.

Streyues, sb. pl. estrays, pr. 94. Explained by Mr. Wright—'beasts which have gone astray'—in accordance with the present usual meaning. But the old meaning is different, vis. goods which a



T.

Tabarde, sb. F. a loose over-coat, sometimes sleeveless, sometimes with loose wide sleeves, open at the sides, 5. 196. F. tabarre, Sp. tabardo.

Taile, sb. a tally, a stick (one of a pair) on which the amount of money is notched or scored, 4. 58. F. tailler, to cut, taille, a tally.

Taille, sb. a tally, 5. 252. See preceding word. Skelton, ii. 176.

Taille, sb. S. a tail, end, conclusion, 3. 347; tail of followers, train, 2. 185; pl. Tailles, roots of trees, 5. 19.

Take, v. S. (1) to take; (2) to give, 1. 56; Taketh, pr. s. gives, 4. 58; Toke, pt. s. gave, 3. 45. The latter meaning is common, and

occurs in Chaucer.

Tale, sb. (1) account (holde pei no tale = take no account), 1.9; (2) a tale, esp. a lying tale, 2.114, 3.45. The former is the original meaning; cf. A. S. talu, a number, reckoning, G. zahl, a number.

Tauerners, sb. pl. F. keepers of

taverns, pr. 227.

Tauny, adj. tawny, of a dull yellow colour, 5. 196. F. tanné, tawny, tanned. Roquefort gives the O.F. tané, enfumé, de couleur rousse.

Tauşte, pt. s. S. taught, 3. 282, 6. 211; pp. Tauşte, 6. 23.

Taxoure, sb. an imposer of taxes, 6. 40.

Tellen, pr. pl. count over, reckon up, pr. 92: Tolde, pt. s. told, 3. 45. See Tale.

Teme, (1) sb. a team, 6. 136, 7. 2. A.S. teám, a succession of chil-

dren, a row, a team.

Tome, (2) sb. a theme, statement, 3. 95, 5. 61; a subject, 6. 23. Gk. $\theta \dot{\epsilon} \mu \alpha$, a proposition or case for discussion. Tempred, pp. accommodated, pr. 51. Lat. temperare.

Tone, sb. vexation, anger, 6. 119, 7. 116; trouble, worry, 6. 135. See next word.

Tene, 1 p. s. pr. I vex, worry, injure, 5, 432; pt. s. injured, 3, 320; tened hym = was vexed, 2. 114. A.S. tynan, to vex, teón, injury.

Teneful, adj. harmful, 3. 345.

panne, adv. then, 6. 34.

pat, put for that which, pr. 38, 3 84, &c.

pat hat, that which, 3. 347. pat ilke, that very, 6. 164.

The, 1 p. s. pr. subj. may I thrive, prosper, 5. 228. A.S. peon, to thrive, G. ge-deihen, Du. gedijen. pei3, conj. though, 1. 10; pei3e, 3.

148, &c.

pen, than, pr. 147.

pennes, adv. thence, 1. 73, 2. 229.
A.S. banon.

perafter, adv. accordingly, 6. 116. per, pere, adv. where, 1. 131, 3. 14, &c.; There as, there where, 4. 34.

pere-inne, adv. therein, 1. 61. peremyde, adv. therewith, 7. 26;

permyde, 6. 160; peremydde, 6. 69. A.S. mid, with.

Perfore, adv. for it, on account of it, 4. 54, 5. 236.

per-while, adv. whilst that, pr. 173.
6. 165; pere-whiles, in the mean-time, 6. 8.

pider, adv. S. thither, 2. 161. bikke, adv. S. thickly, often, 3.

pikke, adv. S. thickly, often, 3.

pinge, used as pl. things, 6. 212.
pirled, pt. pl. pierced, 1. 172. A.S.
pirlian, to pierce, drill; pirl, 2
hole. Cf. E. drill, thrill.

pis, pl. these, pr. 62, 2. 170, 5. 634; pise, 1, 132.

po, when, pr. 176, 1. 47. A. S. bά.

po, pl. the, those, I. 21, 4. 40, &c.

A.S. bá, pl. of the article, se, seó, bæt.

polye, v. to suffer, 4. 84. A.S. polian, to endure; cf. G. and Du. dulden.

Ponkynge, sb. S. thanking, thanksgiving, 2. 148.

porw, prep. S. through, by, 2. 41, 6. 20; Thorwgh, 6. 326.

Thousto, pt. s. it seemed; me thouste=it seemed to me, pr. 6, 182; hem bouste=it seemed to them, 1. 107.

powgh, pow3, conj. though, 6.

36, 40. A.S. beáh.

Thresche, 1 p. s. pr. I thresh, 5. 553. A.S. berscan, G. dreschen.

Thresshewolde, sb. threshold, 5. 357. As if the piece of wood beaten by the feet, from A.S. wald, wood, and perscan, to thresh,

Threttene, thirteen, 5. 214. A.S.

precityne.

Thretti, thirty, 5, 422. A.S. brittig. Threwe, pt. s. threw himself, fell, 5.357.

Thridde, third, pr. 121. A.S. bridda. prungen, pt. pl. thronged, pressed closely together, 5. 517. A.S. pringan, to press, G. and Du.

dringen. Thynketh, pr. s. impers. seems; me thynketh = it seems to me, pr. 165, 3. 182, 227; I p. s. pers. Thynke, I intend, 3. 95. Cf. A.S. byncan, G. dünken, and A.S. bencan, G. denken.

Tidy, adj. (lit. timely) orderly. careful, 3. 320. Du. tijdig, seasonable, G. zeitig, early, ripe.

Til, prep. to, 5. 610. Icel, and Dan.

til, Sw. till.

Tilie, v. to till, cultivate, pr. 120; Tilve, 6, 238; to earn by tilling, procure, 6. 235. A.S. tilian, Du. telen.

Tixt, sb. a text, 2. 121; Tixte, 3. 342.

To, prep. to; but often used in very different senses, as in to body = so as to have a body, I. 62; to man = so as to become a man, I. 82; after, 6. 30; upon, 5. 173; to nonne = as a nun, who is a nun, 5. 153; for, 7. 135. A.S. 16, to, for, at.

To, adv. too, 6. 265. A.S. 16.

To-, prefix, (1) apart; answering to G. zer-, O. Fris, to-, te-, O. H. Germ. za-, ze-, Mœso-Goth. dis-, Lat. dis-, with the force of in twain, asunder; examples, to-broke, to-lugged, to-torne, which see: (2) exceedingly, a modification of the former; example, to-bolle: (3) the prep. to- in composition, as in A.S. tó-gang, approach. Of this third use there is no example in Piers the Plowman, except tofore, but it is common in German, as in zugang, approach.

To-bolle, pp. swelled exceedingly, swelled so as to be ready to split, 5. 84. Dan. bulne, Sw. bulna, to swell; Dan. bullen, swollen, etymologically connected with boil, ball, bole, bowl, belly, billow; cf. Lat. bulla, G. bolle. Bolled occurs in Exod. ix. 31. See To-, prefix.

To-broke, pp. broken apart, broken in pieces, 7. 28. G. zerbrechen, to break in pieces. See To-, prefix.

To-fore, prep. S. before, in presence

of. 5. 457. A.S. tóforan.

Toft, pr. 14, 1.12. Here, 2 slightly elevated, exposed site; properly, the Su.-Goth. tomt is a cleared space, area, or site; cf. Dan. tomt, a site, toft, Dan. toft, an enclosed field near a farmhouse, Icel. topt, a farm, area. See Tome.

Togideres, together, 1. 195, 2.83. Toke, pt. s. gave, 3. 45; toke bei on = if they added to their wealth,

3.85. See Take.

Tokenynge, sb. S. token, g. 19.

To-kirke-ward, i.e. towards kirk or church, 5. 305.

Tolde, I p. s. pr. I counted out,

reckoned, 5. 252.

Tolled, pp. 5. 214. Either this means counted, in which case it should be spelt told (which is not in the MSS.), or rather it is an example of the somewhat rare M.E. verb tolle, tille, tulle, to fondle, coax, also to draw; thus tolled out = drew out, were drawn out into by coaxing. That this last is the right explanation is rendered probable by the fact that some MSS. read tilled. Tulle occurs in Chaucer. See Tillen, Tollen, Tullen, in Stratmann's Dictionary.

Tolleres, sb. pl. collectors of tolls

or dues, pr. 220.

To-lugged of, pp. pulled about in various directions by, 2.216. See

To-, prefix.

Tome, sb. leisure, 2. 185. Icel. tóm, leisure, tómr, vacant, empty, Sw. tom, Sc. toom. See Toft.

Toppe, sb. top, properly, a tuft of hair on the top of the head, 3. 139.

A.S. top, a tuft at the top of anything; cf. G. zopf, a pigtail.

Torne, v. F. to turn, i.e. to deprave, 3. 42; to be converted, 3. 325; Torned, pt. pl. 5. 19; pp. 3. 357. Totorne, pp. torn apart, 5. 197.

See To-, prefix.

Toure, sb. F. tower, pr. 14, 1. 12. Lat. turris, W. tur; Devonshire tor, a peaked hill.

Trauaille, sb. F. work, toil, 7. 43. Trauaille, v. F. to toil, 6. 141.

Treieth, pr. s. betrays, 3. 123. O.F. trair, Lat. tradere.

Tresore, sb. F. treasure, 1. 45; pl.
Tresores, 7. 54. It. tesoro, Gk.
θησαυρός, from τίθημι.

Trewlich, adv. S. truly, 7. 63.

Triacle, sb. a remedy, healing medicine, 1.146, 5.50. Lat. theriacum, whence O.F. triacle, E. treacle (like trésor, from thesaurus), Gk. θηριακὰ φάρμακα, antidotes against the bite of poisonous animals, from θήρ.

Trielich, adv. choicely, pr. 14. F. trier, to pick, select.

Triennales, sb. pl. 7. 170, 179. See Biennales.

Triest, adj. choicest, I. 135. F.

Trolli-lolli, 6, 118. See the note. Tronoth, pr. s. enthrones, places

upon thrones, I. 131.

Trowe, I p. s. pr. I trow, believe, think to be true, I. 143, 3. 19.

A.S. treów, true, treówan, to think to be true.

Trusse, v. to pack off, 2. 218. Sc. turss, to take oneself off, F. trousser, to pack, O.F. torser, to pack up, from Lat, torquere.

Tulyen, v. to till, 7. 2. See

Tilie.

Tutour, sb. warden, keeper, 1. 56. Lat. tueor, I keep.

Tweye, adv. twice, 4. 22. A.S. twýwa.

Tweyne, adj. twain, two, 5. 32, 203, 317. A.S. twegen, which is the masculine form, as twá is the feminine and neuter; G. zween.

Tymbred, pt. pl. subj. would have built, 3. 85. A.S. timbrian, to build, A.S. timber, wood, Du. timmeren, to build.

Tyne, v. to lose, I. II2. Icel. týna, to lose.

Tynkares, gen. sing. tinker's, 5.
554; Tynkeres, fl. pr. 220. Cf.
W. tincerdd, a tinker, from tincio,
to ring, tinkle.

Tythe, sb. a tithe, 6. 78, 94. A.S.

teóða, the tenth.

V.

Vehe a, each, pr. 207, 5. 116. Vehone, each one, 1. 51, 2. 138. Veille, sb. 5. 450. Mr. Wright explains it by 'an old woman,' but I think it means a watcher, a waker; just as we confuse the meanings in English, and say 'a watch' for a watcher. O.F. veile, Lat. sigilia, a vigil, watch. This is confirmed by the Harleian MS. 875, which reads—'Vigilate be wakere.

Venesoun, sb. venison, pr. 194. Properly it means that which is taken in hunting; cf. F. venaison, Lat. uenatio, from uenari, to hunt.

Venge, v. F. to avenge, 5. 128. Lat.

Veniannoe, sb. F. vengeance, 3.

Vernicle, sb. the vernicle, 5. 530. A vernicle is a copy of the handkerchief of St. Veronica, on which

the features of Christ were miraculously impressed. See the note. Vesture, sb. F. clothing, 1. 23.

Vigilies, sb. pl. vigils, fasts, 5. 416. Used by Chaucer.

Vitaillers, sb. pl. victuallers, 2.60. Vitailles, sb. pl. victuals, 5. 443. O.F. vitaille, It. vittuaglia, from Lat, uiuere,

Vmwhile, adv. for a time, 5. 345. A.S. ymbe, G. um, about, and hwil, a time. Cf. S. umquhile.

Vnboxome, adj. S. disobedient, 3. 82. See Buxome.

Vnooupled, pp. unfastened, loose, pr. 162, 206. See Coupleth.

Vneristne, adj. pl. unchristian men,

heathens, 1. 93.

Vnderfonge, I p. s. pt. I received, 1. 76: Vnderfongen, pr. pl. receive, 3. 214; pp. Vnderfongen,

7. 171. See Fange.

Vndernymeth, pr. s. reproves, reprehends, 5. 115. I cannot find that William uses it anywhere in the sense of 'to undertake, take possession of,' given in Mr. Wright's glossary. 'Vnderneme, Reprehendo, deprehendo, arguo, redarguo.' Prompt. Parv. See Nym.

Vneth, adv. scarcely, 4. 60.

eád, easy.

Vnglosed, pp. without a gloss or comment, 4. 145. See Glosed.

Vngraue, pp. not engraved, 4. 130. Vnhardy, adj. not hardy, not bold,

timid, pr. 180.

Vnkouth, adj. strange (lit. unknown), 7. 155. A.S. cho, known.

Vnlese, pr. pl. unloose, unclose, pr. 213. A.S. lýsan, to loosen, from léas, loose,

Vnmoebles, sb. pl. immoveable property, 3. 267. See Moebles. Vnsowen, v. to unsew, 5. 66.

Vnthende, adj. small, half-grown, out-of-season, 5. 177. Cf. A.S. beónde, increasing, growing, powerful, from beon, to flourish, thrive. Mr. Wright explains it 'unserved, without sauce,' which I think lacks proof. Some MSS, have unhende.

Vntil, prep. to, pr. 227.

Vokates, sb. pl. advocates, 2. 60. Vp, prep. upon, I. 12; vp gesse =

upon a guess, by guess, 5. 421.

Vpholderes, sb. pl. sellers of secondhand clothes and furniture, oldclothes-men, 5. 325. They were also called upholdsters, whence our upholsterer, i.e. a furniturebroker. Palsgrave has- Upholstar, fripier,' which was once the nearest French word in significa-From the vb. to uphold, to keep up.

Vppe, adv, aloft, 4. 72. A.S. uppe

= aloft, on high.

Vs selue, ourselves, 7. 127.

Vsedestow, didst thou use, 5. 240. Vaurè, sb. F. usury 5. 240, 7. 83; Vsurye, 2. 175.

Wafrestre, sb. a female maker or seller of wafers, 5. 641.

Wage, v. to wager, engage, give surety, 4, 97; Waged, pp. 4, 100. Low Lat. uadium, O.F. gage, 2 pledge, connected with Mosso-Goth. wadi, A.S. wed, a pledge. See Wedde.

Waited, 1 p. s. pt. looked, 7. 139.

O.F. gaiter, to watch.

Walsho, sb. Welshman, 5. 324. Lit. a foreigner; A.S. wealh, a foreigner; wealhas, foreigners, Welshmen, Cf. G. wälsch, foreign, Italian.

wan, ps. s. went, or perhaps strove, 4. 67. Some MSS. have wente; cf. the Scotch use of win.

Wanhope, sb. S. despair, 2, 99, 5.
286. Wan- is an A.S. prefix, expressing lack, want; from sb.
wana, deficiency; cf. E. wans.

Wanye, v. to wane, 7. 55. A.S. wanian.

wanian

War, adj. S. aware, 2. 8.

Wardemotes, sb. pl. meetings of a ward, pr. 94. Cf. witena gemói, i.e. meeting of wise men.

Ware be, imp. s. guard thyself, 5. 452. A.S. warian, to be cautious. Wareine, sb. a warren, pr. 163.

O.F. garene, warene, a place for keeping animals, from O.F. garen, to keep. Cf. warrant, guarantee, garrison.

Warner, sb. a warrener, keeper of a warren, 5. 316. See above.

Warpe, pt. s. uttered, 5. 87, 369.
A.S. weorpan, G. werfen, to cast.
Warrok, w. to girt, fasten with
girths, 4. 20. Cf. M.E. warlok,

a fetter, in Prompt. Parv. Wastel, sb. a cake of bread of fine flour, 5. 203. O.F. gasteau, gastel,

F. gâteau.

Wastoure, sb. F. a waster, wasteful person, 6. 154; Wastoures, pl. 6. 29. Cf. Lat, wastare.

Watt, Watte, short form of Walter 5. 30, 316.

Wawe, pr. s. subj. walk, go about,

7. 79. Many MSS. have walke. Cf. A.S. wagian, to wag.

Wax, Waxen, v. to grow, increase, 7. 55, 3. 300. See Wex.

Wayue, s. to lift (up), so as to open, 5. 611. Apparently to put aside, remove. Dr. Stratman prints Wayue, and refers it to O. Fr. weiver or guesver, which is our word to waive; yet the Troybook has Wayne six times, meaning to raise, lift, wind up. However, the word should perhaps be printed wayue there also.

Wayte, v. F. to watch, look after, serve, 5. 202; Wayted, pp. 5. 551.

See Waited.

Webbe, sb. a web, thing woven,

5. III. See note.

Webbe, sb. a female weaver, 5. 215. We find A. S. webbe, a female weaver, as well as webbesire; and webbere for a male weaver.

Wedde, sb. S. pledge, gage, wager, 3. 201, 5. 244. See Wage.

Wederes, sb. pl. weathers, storms, 6. 326. A.S. weder.

Wedes, sb. pl. weeds, i. c. clothes, 6. 113. A.S. weed, apparel.

Wehe, sb. a word intended to denote by its sound the neighing of a horse, 4. 22. W. wiki, with same meaning. Cf. Chaucer, C.T. 4064.

Wel, adv. well; used as an adj. 3. 65, 152: (2) very, 3. 161; seed soorse = much worse, 5. 114.

Welche, sb. 5. 199. It is perhaps hardly possible to settle the meaning of this word, respecting which MSS. differ. The Vernon MS. has walk, which is intelligible; the Trin. MS. (Mr. Wright's) has welps, which Mr. Wright explains by well, which is not satisfactory. The Rawl. MS. has welsch; but the best suggestion is in MS. Trin. R. 3. 15, which has—pat walsshe scarlet, i. e. Welsh scarlet, or sed

flannel. I think that Welche · means flannel.

Wende, v. to wend, go, 6. 60; Wenden, 2. 160; pr. s. Wendeth, 4. 105; pr. pl. Wenden, pr. 162; pt. pl. Wenten, 4. 76; pp. Went, gone, 6. 207; turned, changed, 3. 280; imp. s. Wende, go, 3. 264. A. S. wendan, to go, turn; pt. t. ic wende; E. wend, went; G. wenden, to turn.

Wende. See Wene.

Wene, v. to ween, imagine, think, 3. 300; I p. s. pt. Wende, I thought, 5. 238; 2 p. s. pt. Wendest, thou didst ween, 3. 191. A.S. wenan (pt. t. ie wende), G. wähnen, to think; from A.S. wen, thought, Du. waan.

Wepe, v. S. to weep, 5. 62; pt. s. Wepe, 5. 470; Wepte, 5. 480;

pt. pl. Wepten, 7. 37.

Wepne, sb. S. 2 weapon, 3. 304. Werche, 7. 198. See Worche. Were, v. S. to wear, 3. 293.

Were, pt. s. and pl. subj. should be, might be, were, 5. 167, 6. 213,

&c. A. S. wesan, to be.

Wornard, sb. F. a deceiver, liar, 3. 179; pl. Wernardes, 2. 128. Roquefort has- Guernart, trompeur; ' cf. M.E. werne, to deny.

Wesshen, pt. pl. S. washed, 2.

220.

Weueres, sb. pl. weavers, pr. 219. Wex, pt. s. waxed, grew, 3. 328, 5. 286. A.S. weakan, pt. t. ie weox. Cf. G. wachsen, Du. wassen.

Weye, v. to weigh, 5. 204; pt. s. Wey3ed, 5. 218; pp. Weyen, 1. A.S. wegan, to move, weigh; cf. E. wag, waggle.

Weye, sb. a wey, a certain weight, 5. 93. A wey of butter or cheese varies from a to 3 cwt. A wey of Essex cheese was 3 cwt., whilst of Suffolk cheese it was less, viz. 256 lbs. Arnold's Chron. p. 263. Cf. the preceding word.

Weynes, sb. pl. waifs, pr. 04. O. F. gayver, guever, guesver, to waive, abandon.

Whas, whose, 2. 18.

Whennes, adv. whence, 5. 532. Where, conj. whether (2 common contraction), pr. 171, 5. 283.

Which a, what sort of a, 7, 146; pl. Whiche, what sort of, 4. 25. Whiles, adv. whilst, 6. 320. Gen.

case of A.S. kwil, a time.

Wiket, sb. a wicket-gate, a small gate or shutter made within a large door, 5. 611. F. guichet, O. F. guischet, wiket; W. gwiced.

Wikke, adj. wicked, 5. 229. A.S. wican, to become weak, decay; G. weichen, to yield, weich, soft, weak.

Wikked, adj. rotten, bad (because too soft and yielding), 6. 1, 7. 27. See Wikke.

Wil, pr. s. wishes, 5. 40.

Wilne, v. to desire, 5. 187; pr. s. Wilneth, 4. 163; pr. pl. Wilne, 1. 8. A.S. wilnian.

Wiltow, wilt thou, 5. 310; wiltow or neltow = wilt thou or wilt thou

not, 6. 158.

Wissen, v. to teach, tell, shew, 5. 540; Wisse, 5. 562; I p. s. pr. Wisse, 1. 42, 5. 147; pt. s. Wissed, 6. 167. A.S. wissian, wisian, to guide, shew the way.

Wist, knew. See next word.

Wite, v. to know, 4. 139, 5. 561; Wyte, 3. 74; Witen, to learn, ascertain, 6. 213; I p. s. ps. Wist, pr. 12; Wyst, 5. 272; pt. s. Wist, 7. 71; pr. s. subj. Wite, 5. 606; imp. pl. Witeth, 2. 74. A.S. witan, to know, ic wat, I wot, I know, ic wiste, I knew, witen, known; Du. weten, G. wissen, See Wote.

Witon, v. to preserve, keep, 7. 35; Wite God, may God defend us, 5. 641. From the same root as the last; so Mosso-Goth, witan (pt. t. ik wissa), to know, and witan (pt. t. ik witaida), to keep, both from the sense of seeing; cf. Lat. uidere. Gk. lõelv. elõévai.

With, prep. S. together with; also by, by means of, 3, 2. With bat, provided that, 5. 74; withal, moreover, 5. 307. See note to 2. 3I.

With-halt, pr. s. withholdeth, 5.

Withewyndes, gen. sing. of Withewynde, i. e. the wild convolvulus or bindweed, 5. 525. A.S. 2016winde, convolvalus or bindweed. 'Woodbinde, binde-weede, or withie-winde, because it windes about other plantes.'-Minsheu.

Witterly, adv. unmistakeably, with certainty, clearly, 3. 175, 5. 562. Cf. Dan. vitterlig, publicly known,

A. S. witodlice, verily.

Wiste, sb. S. a wight, person, pr. 207, 1. 63; Wyste, 5. 520. Wistliche, adv. nimbly, actively, 2.

208, 6. 21. Sw. vig, agile.

Wo, used as adj. woful, 5. 3. Cf. 3.

Woke, sb. week, 5. 93. A. S. wuce, G. woche.

Wol, pr. s. will, 5. 250; Wolde, 1 p. s. pt. would, 3. 51; pt. s. would, has desired, 1. 13, 6. 251. Woldestow, if thou wouldst, 3, 49. A.S. ie will, Lat. uolo; pt. t. ie wolde; cf. G. wollte.

Wolle, sb. S. wool, 6. 13.

Wollen, adj. woollen, 5. 215; used as sb. 1. 18.

Wollewebsteres, sb. pl. woolweavers, pr. 219.

Wolt, wilt, 2. 44. See Wol.

Woltow, wilt thou, 3. 117.

Wolues-kynnes, of the kin or nature of wolves, 6. 163.

Wombe, sb. S. the belly, 3. 84, 193. Sc. wame.

Wonden, pt. pl. S. wound, 2. 220. Wones, sb. pl. habitations, 3. 234. See next word.

Wonye, v. to dwell, 2. 106; pr. s.

Wonieth, I. 63; Woneth, 2. 232. A.S. wunian, G. wohnen, Du.

wonen, to dwell.

Worche, v. S. to work, 6. 120; pr. pl. Worcheth, 3. 80; Worchen, 7. 91; imp. pl. Worcheth, 2. 133; pt. s. Wrouste, 6. 115; pt. pl. Wrousten, 6. 111: pp. Wroust, created, 7. 08.

Worthe, v. to be, pr. 187 (see the note); Worth, pr. s. as future, shall be, 1. 186, 2. 43, 3. 33, 5. 160, 6. 165, 7. 51; 2 p. Worth, mayst be, I. 26. See Yworth.

Wote, I p. s. pr. I wot, I know, 5. 180, 6. 132; pr. s. knows, 2. 77, 5. 181, 6. 132; pr. pl. know, 3. 320; Wot god = God knows, 4. 37; god it wote = God knows it, pr. 43. See Wite.

Wowed, pt. s. S. wooed, coaxed,

intreated, 4. 74.

Wowes, sb. pl. walls, 3. 61. A.S. wáh, a wall.

Wratthe, v. S. to enrage, 2. 116; 2 p. s. pr. Wratthest be, makest thyself angry, art angry, 3. 182.

Wreke, v. S. to wreak, avenge, 5.85; pp. Wroke, avenged, 2.194.

Wronge, pt. s. wrung, 6. 177; wrung (her hands), 2. 236. A.S. wringan, to wring, squeeze, pt. t. ic wrang.

Wroujt, Wroujten. See Worche. Wy, sb. a man, 5. 540. A.S. wiga,

a warrior, wig, war. Wyght, 5. 116. See Wiste. Wyke, sb. week, 6, 258. See Woke.

Wyltow, wilt thou, 3. 110. Wyn, sb. S. wine, pr. 228.

Wynkynge, sb. nodding, slumber. 5. 3; Wynkyng, 5. 368. A.S.

wincian, to nod, wink. Wynneth, imp. pl. earn by labour, 6.322. A.S. winnan, to labour, win. Wyntre, sb. pl. winters, i. c. years,

3. 39; Wynter, 1. 99. Wyte, Wyst. See Wite.

Wytte, sb. S. wit, intelligence, pr. 114.

Wytterly, 5. 272. See Witterly. Wyuen, gen. pl. women's, 5, 29; nom. Wyues, women, 5. 570. Wy3te, 5. 520. See Wi3te.

Y.

Y-, prefix, answering to the G. and A.S. ge-, Goth. ga-, which is etymologically the same with L. cum, com-, con-, with. It is usually prefixed to past participles (see below), but also to past tenses (see Yrifled, Yspilte), to infinitives (see Yworth), and to adjectives (see Yliche, Ywar).

Ybake, baked, 6. 312; Ybaken, 6.

134.

Ybette, beaten, 4. 93. Yblamed, blamed, 3. 281.

Yblosaed, blessed, 7. 13; Yblissed, pr. 77.

Ybore, born, 2. 130.

Ybounde, Ybounden, bound, pr. 178, 5. 524.

Yboust, bought, pr. 176. Ybroken, broken, pr. 71.

Ychose, chosen, 5. 331.

Yelothed, clothed, I. 3, 2. 8.

Yelouted, patched, 6. 61.

Ycrammed, crammed, pr. 41. Ycrounede, crowned, 2. 10.

Ydel, in phr. as ydel = idly, in vain, 5. 580.

Ydronke, drunk, 6. 281.

Yeten (y-eten), caten, I. 152. Yfolwed, followed, 3. 39.

Yfouste, fought, 6. 154. Yglobbed, gulped down, 5. 346. Cf. E. gulp, Du. gulpen, to swallow eagerly, Sw. glupsk, voracious.

Ygo, gone, 5. 207.

Ygraced, thanked, 6. 126. Lat. gratiæ, thanks.

Ygraunted, granted, 7. 8.

Yhasped, hasped, fastened as with

a hasp, I. 195. Yholden, holden, esteemed, 1.84. Yhote, named, 1. 63; bidden, 2 218. See Hat and Hote.

Yhowted, hooted at, 2, 218.

Ylakked, blamed, 2.21. See Lakke. Yleye, lain, 5. 82.

Yliche, adj. like, alike, 5. 494 (see 1. 489); Ylike, I. 91. A.S. gelic, like, Goth. galeiks.

Ymade, made, 2. 43, 5. 255.

Ymaked, made, 2. 72, 6. 189. Ymaried, married, 2. 39.

Ymped, 1 p. s. pt. I grafted, engrafted, 5. 138.

Ympes, sb. pl. shoots grafted in, 5. 137. W. imp, a shoot, scion; A.S. impan, to engraft, of Gk. origin. Ynowe, adv. S. enough, 2. 162.

Ypassed, past, pr. 189.

Ypliste, pledged, plighted, 5. 202 A. S. pliht, a pledge.

Yrens, sb. pl. irons, 4. 85; Yrnes, 6. 138.

Yrifled, I p. s. pt. rifled, robbed, 5. 234. O. F. riffler, to snatch. Cf. Lat. rapere.

Ysein, seen, pr. 160; Yseizen,

5. 4. Yserued, (1) served, suited, 5. 341, 419; (2) deserved, 6. 89. 'I haue serued be deth'=I have deserved death : William of Palerne, 4352.

Yshewed, shewn, declared, 2. 134.

Yshryue, shriven, 5. 91. Ysoust, sought, pr. 50.

Ysowen, sown, 5. 550.

Yspilte, 1 p. s. pt. wasted, 5. 380; fp. 5. 442. See Spilto.

Yaue, sb. F. issue, 5. 265.

Ytailled, scored on a tally, 5. 429. See Taile.

Ytermyned, decided upon, settled upon determinately, 1. 97. Spelt determined in a parallel passage in Dep. of Rich. II, p. 11, l. 18 (Camden Soc.); see P. Plowman,

C-text, p. 481, l. 97. Ytried, tried, tested, 1. 1337

Ytryed, 1. 205. See Triest.

Yuel, adv. ill, 5. 168.

Yuel, adj. ill; also hard (both in one line), 5. 121; difficult, 6. 50.

Ywar, adj. wary, cautious, pr. 174, 1. 42. A.S. gewær, wary.

Ywedded, wedded, 2. 42.

Ywonne, won, 5. 93.

Yworth, v. to be, 6. 84; Yworbe. 6. 228. G. worden, A. S. wenr 8an, Goth, wairthan. See note to pr. 187.

Ywounden, wound, bound round,

Ywrouste, wrought, done, 4. 68.

3af, pt. s. gave, I. 15, 6. 201. Barketh hym, pt. s. prepares himself, gets himself ready, 7. 80. A. S. gearcian, to make ready; M. E. yare, ready; cf. E. gear. Satis, sb. pl. gates, pr. 104. 30, yea, 3. 111, 5. 254, 563, 6. 38, 233. See 3us. 3e, pron. pl. nom. ye, pr. 198; acc. 30w, you, pr. 199. 3ede, 1 p. s. pl. went, 7. 142; 2 p. 3edest, 5. 504; pl. 3ede, pr. 40. A. S. ic éode, used as pt. t. of gán, to go; cf. Goth. ik iddja, pt. t. of gaggan, to go; see note, p. 94. Belde, v. to yield, render, 7. 188; 3elden, 7. 83; 2 p. s. pr. 3eldest, payest, 5. 296; pr. s. imp. or subj.

Belde, repay, 6. 120; pres. part.

Zeldyng, paying, 2. 104. A.S. gildan, to pay.

3eode, pt. s. went, 1. 73. See 3ede. 3erdes, sb. pl. yards, 5. 214; rods, 4. 117. A. S. gyrd, a staff, rod.

Pere, sb. pl. years, 5. 208, 6. 325; Beres, 7. 18; Beris, pr. 65.

Zoroszyuos, sb. pl. year-gifts, annual presents, 3. 99.

Berne, 2 p. s. subj. yearn for, long for, 1. 35. A.S. geornian.

Berne, adv. eagerly, 4. 74, 6. 299. A. S. georne, earnestly.

30t, conj. and adv. yet, 1. 136; besides, 7. 83. A.S. git, get. Beue, 2 p. s. pr. ye give, 4. 170;

pr. s. imp. 3if, may he give, 3. 165, 5. 107. See 3iue.

21f, conj. if, pr. 37. A. S. gif. 3iftes, sb. pl. gifts, 3. 99; 3iftis, 6.

42. A. S. gift.

3iue, v. to give, 7. 71; pr. s. 3iueth, 7. 80; pp. 3iue, 5. 390; 3oue, 2. 31. A.S. gifan, pt. t. ic gæf, pp. gifen; G. geben, Du. geven.

Jouthe, sb. S. youth, g. 241, 7. 93. A. S. geóguð.

30w-self, pron. acc. pl. yourselves, 2. 38.

3us, adv. yes, 5. 125, 233, 643. It answers questions that contain or involve a negative, and is thus distinguished from the affirmative particle 3s; it is also of greater force, and signifies declaration of opinion, whereas 3e merely assents.

3ut, adv. yet, pr. 185.

ADDENDUM.

It has been kindly suggested that the verb to clow, meaning (in the school-slang at Winchester) to box the ears, may explain the verb clowe in our author. I would rather identify the former word with the prov. E. to clout. Cf. 'Clowe, to scratch, to beat. "She gev him a clowin." --Dickinson's Cumberland Glossary.

INDEX

TO THE

PRINCIPAL SUBJECTS EXPLAINED IN THE NOTES.

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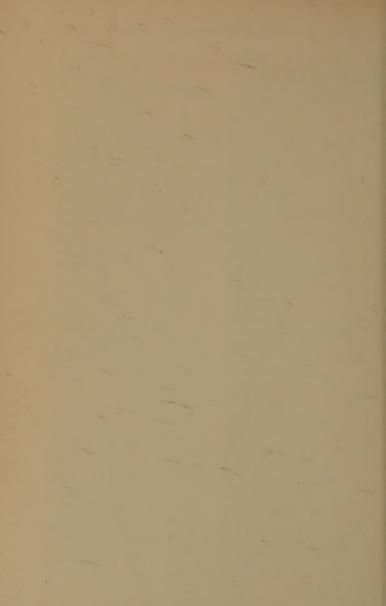
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